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✣ ✣ ✣ ✣

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. I.—(LXI).—AUGUST, 1919.—NO. 2.

THE PREPARATORY CLERICAL SEMINARY.

Intellectual Training.

In the morning sow thy seed, and in the evening let not thy hand cease, for thou knowest not which may rather spring up, this or that.—Eccles. 11:6.

COMPLYING with the injunctions of the Council of Trent, our diocesan institutions have been made to include preparatory boarding schools that are to fit boys for the course of study in the higher theological seminary. The youth admitted to these preparatory seminaries come as a rule from the parish schools and the various collegiate institutes under secular or religious management. In some dioceses it has been found convenient to organize day colleges with the same object, similar to the cathedral school attached to the episcopal household as it was during the early days of Scholasticism.[1]

In view of varying methods of study and ecclesiastical discipline it becomes an important question whether, and how far, these institutions meet present demands in preparing boys for the service of the Church as called for by the regulations of the new Code of Canon Law.

[1] The Council of Trent desires that boys be sent to the seminary at as early an age as possible—though not under twelve years—and the bishops at the Plenary Council of Baltimore (III) declared that, though the practice of sending boys to colleges as a preparation for the higher seminary is at present a necessity, which may be *tolerated* in dioceses that cannot afford to build a preparatory seminary, it is by no means the norm to be followed in general.

"Cum adolescentium aetas, nisi recte instituatur, prona sit ad mundi voluptates sequendas; et nisi a teneris annis ad pietatem et religionem informetur antequam vitiorum habitus totos homines possideat, nunquam perfecte ac sine maximo ac singulari propemodum Dei omnipotentis auxilio in disciplina ecclesiastica perseveret, Sancta Synodus statuit ut . . . certum puerorum numerum alere ac religiose educare teneantur . . . qui ad minimum duodecim annos . . . ac legere et scribere competenter noverint." Conc. Balt. Plen. III, De Clericorum Educatione, nn. 137-153.

The main aim of the preparatory seminary, under whatever name we accept it, is to give the future applicant to the theological seminary that knowledge of things which enables him to profit by the subsequent courses of philosophy and theology. Secondly, it proposes so to educate or direct his will power in the use of his faculties and talents as to make him spontaneously seek to attain that high standard which is required of the priest. All his efforts must be directed toward becoming a man of exalted virtue, conscious of his future responsibility as a priestly leader, and an intelligent defender of the truth of Christ.

With this in view he is to be taught—

(a) to cultivate his *memory and intellect* through an approved scholastic system of studies;

(b) to exalt and fix in his mind and heart certain *ideals*, essentially connected with the future duty of teaching truth, virtue, and the perfection which implies a permanent standard of beauty;

(c) to cultivate lasting *habits* of right judgment, of irreproachable living, and of sincere devotion, built on sound reason and reverence for God;

(d) to eliminate *defects* of disposition, and to correct inclinations and manners, the result of previous neglected training;

(e) to train and to test by continual exercise his *will power*, which controls mind and heart, and which leads to self-restraint as the chief element in the formation of the priestly character.

STUDIES.

It has become the fashion among Catholic educators to imitate the forms set by the State schools. We plead compulsion by reason of competition in secular results. There may be good cause for adapting ourselves to the regulations of public school boards when it is our aim to secure those civic advantages which are open to the applicant on condition only of a definite secular culture. But the priest's chief power lies in quite another direction. A pastor whose intelligent piety keeps him alive, as it should do always, to the needs of his flock, will dominate by the force of his teaching and life, whether he is an expert in science and letters or not. The study of physics, of the national classics, of ancient geography

and history, of psychology, and the hundred other useful branches to which the faculties of our youth are being bent, may serve him; but the lack of them will not count a jot in the eyes of the most intellectual of his people, if he is a virtuous man, a reasonable guide, a zealous lover of the poor, a man who sympathizes with suffering, and one who is a kindly guardian of the children. Given a sound training in all that is fundamental the priestly candidate who possesses special talents will find instinctively a way to perfect them, if the need arises, and to utilize them for the benefit of his future charge, through those channels of education which are now open to all, at all times. The fact that we waste an enormous amount of time and energy in the traditional pursuit of lore which is of no earthly use, unless it be for disciplining the mind, but which frequently prevents the concentration that is a most valuable asset in practical life, has been recognized by leading educators, and recently by the military chiefs of our nation in the examinations for qualification of officers of the army.[2] But the vital importance of the fact is infinitely greater when applied to the formation of the priest as leader in the army of Christ.

Regarding the special training in mental discipline for boys in our preparatory seminaries the Holy See has given some significant instructions of late years. The first public utterance of Pope Pius X was addressed to the Bishops of the universal Church, and indicated his dominant policy that "all things should be restored in Christ." For that purpose he urged the reorganization of ecclesiastical seminaries in which no other principle of utility is to guide bishops but that which concerns the care of souls and the honor of God in His Church. He recalled the solicitude shown in this matter by his predecessor, Leo XIII, who, despite his high attainments as a scholar and his experience in secular matters, insisted that the youth destined for the priesthood be trained apart from those who are to follow a secular career. He pointed out that the world's standards of educational excellence would be apt to divert the

[2] The lack of intellectual training such as is demanded for leadership became so painfully evident that the authorities found it necessary to address the educational representatives of the country requesting that these deficiencies of our school system be looked into and remedied.

vocations from the permanent ideals of the priesthood in those who are not yet sufficiently strengthened in mind and will power to resist the allurements of worldly success. Both pontiffs insist that the curriculum of the ecclesiastical seminary should be determined entirely by the object for which the young students are to be trained:

"Seminaria suo palam consilio serviant, neque juvenes ad aliud quam ad sacerdotium erudiant et ad ministerium Christi."[3]

"Quotidiano usu constat mixta seminaria Ecclesiae consilio et providentiae minus respondere; ea contubernia cum laicis causam esse quamobrem clerici plerumque a sancto proposito dimoveantur."[4]

"In seminariis oportet partes omnes institutionis eo tandem aliquando conspirent ut dignus tali nomine formetur sacerdos."[5]

Viewed in this light, what should be the pedagogical work done in the preparatory seminary? I am referring of course to our English-speaking institutions. The branches of primary importance are:

I. ENGLISH.

A thorough training in the correct use of the English language. By thorough is here meant not merely the mechanical mastery of rules of grammar or syntax. These, however valuable, are not indispensable, for we have excellent writers in English who aver that they never studied from an English grammar. The chief means of acquiring a good use of the vernacular is constant practice in good reading and in writing. Here too we have the emphatic wish of our bishops expressed on a former occasion.[6]

Reading, aloud, distinct, careful, frequent, and only the best models, is of such vital importance during these early years that what is neglected then cannot be recovered with thrice the exertion in after years. The chief factor here is a good

[3] Pius X, Ad Episcopos Italiae, 28 July, 1906.

[4] Leo XIII, Encycl. *Paternae*, 18 September, 1899.

[5] Pius X, Motu propr. *Sacror. Antist.*, 1 September, 1910.

[6] "Linguam Anglicam imprimis ita diligenter addiscant, ut ea recte, facile et eleganter, sive ore sive scripto uti valeant. Ad hunc finem sedulo exerceantur alumni in scribendo, publice legendo et recitando." (Conc. Plen. Balt. III, n. 145.)

teacher, one who himself can read well, is conscientious, and knows what to choose for his pupils.[7]

Whilst there are many excellent lay teachers of elocution, a priest, with the spirit of his sacred office full upon him, is the best choice for a seminary. It is worth while to allow him a good salary, and to honor his position, so that he may devote all his energies to the task.

In the cultivation of correct English, writing goes hand in hand with reading. It trains in style and expression. It is not only a help in obtaining and maintaining the habit of orderly and logical thinking, but it serves also as a valuable asset in correspondence, in journalism, in authorship. The most capable men in missionary work have also been adepts with the pen. Anything that a prominent man writes is valuable; and the priest whether he be teacher or preacher or pastor is regarded as a leader in his community; as such he will be expected to write, forcefully and correctly.

Caligraphy, good handwriting, is part of this training, and to neglect to insist on it in the young boy is to do him an injury.

2. CHRISTIAN DOCTRINE.

Of catechetical or religious instruction it is hardly necessary to say anything by way of emphasizing its importance. The Code of Canon Law is clear.[8] Only, this fact is to be remembered by the educator in the preparatory seminary, that the modern boy needs more than a mechanical inculcation of the truths and facts of faith. Give him reasons which he can comprehend. For the rest, avoid dialectics, which create merely doubt and sow the seed of scepticism and irreverence in the young heart so long as it is incapable of understanding the refutation of difficulties.

Solid proofs of the Divinity of Christ, of the fact that He as God-Man established a Church, of the treasures of grace

[7] "Curent magistri ut in legendo et recitando verba clare, articulate et distincte ac cum recta accentuatione efferant discipuli, memores moniti Pontificalis Romani: Studete verba Dei, videlicet lectiones sacras distincte et aperte ad intelligentiam et aedificationem fidelium . . . proferre, ne veritas divinarum lectionum incuria vestra ad instructionem audientium corrumpatur." (L. c., n. 148.)

[8] "Praecipuum locum obtineat religionis disciplina, quae modo singulorum ingenio et aetati accommodato diligentissime explicetur." (Can. 1364, n. 1.)

contained in that Church, are to be drawn from the Bible and from sound reason. These truths need to be inculcated without ignoring the elements of weakness and error that cling to all that is human even if it be associated with things Divine. Church history shows us defects that are misconstrued by malicious or ignorant critics, as if they were inherent in the Spouse of Christ. Whilst errors and scandals in the Church must not be emphasized beyond their bare truth, nor dissociated from the circumstances that have given rise to them, it is folly to deny them. It will not hurt the boy to know that an angel fell; or that Aaron weakened in his priestly authority under the influence of human respect. The past records of the Church on earth show that men may yield to vanity and pride and sensuous forgetfulness of duty. So long as it is made clear that these lapses were due to the abuse of free will which no rank or station in life, on earth or in heaven, could never sanction, their knowledge will not hurt the young mind; it will rather serve as a warning.

Here it may be urged that, in general, the reading of ascetical literature for boys needs the discriminating guidance of a wise priest. The extravagances of sanctity as related in the current Lives of Saints are by no means to be discredited. It is the fashion of generous love to be excessive. But the boy does not understand this. He is apt to regard the acts of one so highly approved as a canonized saint as a standard set for imitation. If attempts at restraining odd heroism are made, an alternative which assumes that the heights of sanctity are unattainable may be the result, and lead to that most dangerous temper of mind which is satisfied with mediocrity. On the whole one cannot escape the conviction that some favorite biographies of canonized saints need to be rewritten to make them a bit more human and encouraging, though the truly heroic virtues need not thereby be eliminated.

The chief models of true and profitable biography are to be found in the Bible. Here the Holy Ghost Himself is the inspirer of what was and what was not to be written. The glaring faults committed by some of the great heroes of the faith, from Abraham, Moses, David, down to SS. Peter and John, have not in the least tended to lessen our admiration for their virtues. In these we have the image of the very

struggles that made heroes of weak men. Accordingly we need not picture the saints as if they were good by predestination. Similarly we need not be prudish about the history of men in the Church. Whilst it would be folly to emphasize defects where they are merely intended to warn and repel, it is equally imprudent to explain them away or minimize the harm produced by them.

The question occurs whether young students are to be encouraged to read the Old Testament without discrimination, since it is inspired equally with the New Testament books. I have no hesitation in saying no. The whole Bible, as represented by our Canon, is indeed Divine and inspired truth, and that in all its parts. The Divine inspiration gives it life, and pervades all its teaching. But that inspiration is like the life of a tree; it pervades and causes the growth of every part—root, trunk, branches, leaves, blossoms, and fruit. Yet branch and leaf and blossoms, while partaking of the energy of the tree's life, being a true and integral portion of its growth, do not necessarily remain parts of the tree, since they may lose their perfection of form. Hence we are permitted to separate and prune, while much of leaf and blossom is scattered as of no present purpose in the Divine plan. So the Bible, the Tree of Life, permits that some of its parts, though the result of inspired growth, should lose their original purpose of instructing unto duty. We see this in the Mosaic Law itself, many details of which regarding abstinence and observances are no longer meant to bind men. Similarly there are Divine manifestations of wisdom and will that do not fit every condition and season of life. The Bible is a collection of all kinds of facts, principles, laws, devotional models, prophecies. It is a tree of Life planted by God. We are to enjoy, to profit and grow by partaking of its fruits, and these are found chiefly, though not exclusively, in the New Testament. But we are not to eat every part of the tree, nor to dig up all the roots, nor to retain every branch. Bible history and the Old Testament incorporated in the Liturgy point the way to the use of the Bible.

The systematic and continuous reading of the Bible, each day, is therefore to be directed by an experienced teacher. Bible history and select portions of the Old Testament, es-

pecially the Sapiential Books, the Psalms properly interpreted, are, together with all of the New Testament, the proper food for the young seminarist.

Truth and sincerity furnish sound principles for the study of Church History, and those accessory branches intended to strengthen faith in the goodness and power of God, and the recognition of the weakness of human institutions and of fallen nature.

3. MUSIC.

A third most important study in which the young boy of the preparatory seminary is to be instructed is the study of music. I mean singing. Ordinarily it may be said that a student is out of place in the seminary unless he have an aptitude for music. There are instances in which, by the law of compensation, extraordinary gifts of piety, zeal, eloquence, intelligence, or experience atone for the absence of ear and voice in a candidate for the priesthood. Nevertheless its possession should be made a distinct and important test for admission to the preparatory seminary. Aptitude for learning the chant of the sacred liturgy is of course not the same as a talent for music, and it would be perverting the order of things to measure the vocation of a youth by qualities exclusively external. But physical aptitude for the performance of those sacred functions which are to be the staple occupation of the priest must be as much a condition for the levitical office of the New Law as absence of deformity in the minister of the altar was required by the Old Law. And whilst reverence, intelligent docility, generosity, and a spirit of ready sacrifice always remain the primary conditions for a true call to the priesthood, the functions which the priest is to exercise in order to render these gifts of the apostolic life consistently efficacious, demand the possession of sound sense organs for the exercise of the external ministry on which the Church insists no less than on internal disposition. The minute care with which she outlines and imposes the obligations of the liturgical service are an indication of their importance in the education of the cleric. Among the offices to which a priest is constantly called are those that require a knowledge of chant. There is no exempton in this respect. The pastor

who wears a mitre, as much as the newly ordained curate, the priests of the cathedral as much as the vicar of a rural parish, are bound by the obligation of periodically solemnizing by public chant the sacred offices of the Church. In these offices other ministers of the altar assist, but in no case do they usurp the conspicuous position of the celebrant. He has no right to be there unless he is capable of exercising the function he assumes. His inability to do so is bound to be a distraction, an annoyance, a pitiable show if not a laughing-stock to those who hear and see him, according as they are disposed toward the sacred worship at which he officiates, and which they are bidden to attend. Nor are these offices secondary. They constitute the constant worship of the Catholic community. To perform them with due effect we build our churches, organize our services for Sunday and holiday, arrange processions and solemn rites which exact a precise conformity as set forth in authorized liturgical books.

If we occasionally encounter excellent priests who take part in these services without being able to do justice to the prescriptions of the Church, it is mostly because they have suffered from a neglect in training at the preparatory seminary. Few voices, capable of proper enunciation and pronunciation, such as the candidate for the priesthood needs in any case for the task of preaching, will fail to yield to the discipline of early exercise and training under a proper guide. This then is an element of scholastic education that demands attention among the foremost things to be accomplished by the preparatory seminary.

There is another benefit in this branch of the training of the prospective cleric. Music has a culturing, refining, and on the whole improving influence on the individual. Rightly used, it disciplines, because it represents an element of order, harmony. It affords recreation; and to the priest in times of isolation it becomes a most helpful protection against those moods of listlessness, despondency, and ennui which not infrequently pursue him like poison-gas that destroys a good and gifted man's usefulness.

A knowledge of music is, besides, a distinct asset in the organizing power and opportunity of the future priest who has to manage a church, which means as a rule also a choir.

4. MATHEMATICS.

If the study of arithmetic developed mainly a talent for counting money, and thus serving the priest in improving his collections and banking affairs, I should say: Take it out of the curriculum. But training in orderly book-keeping is necessary for every pastor.[9] For the rest there is too much in the preparatory seminary of the things that concern the banker and investor. It has set a wholly wrong standard of religious worship in the Catholic churches of America. We have come to neglect the spiritual interests, or at least to subordinate them, to the so-called necessity of providing the material means for the conduct of Christian education and Divine worship. This is all wrong in the light of the law of the Gospel and the precepts of the Church. But the way to right it is not clear, because of the barriers which custom, usage, and concessions from local authority have created to maintain a practice forbidden by the spirit no less than by the letter of the Canon Law devised for our special use. Here however we are concerned with the amount of mathematics requisite as a preparation for the course of philosophy.

As a rule the student who enters the preparatory seminary has mastered the rudiments of arithmetic in the parish school. That will suffice him for practical purposes in the future career at which he aims. What he needs more especially is the development of the faculty of logical and accurate reasoning for his service in the study of Mental Philosophy. This is accomplished by careful training in Geometry, to which Algebra lends itself as an adjunct, by stating results in compendious formulae.

That an aptitude "for clear, sustained, correct thinking is most conveniently tested by capacity for some common branch of mathematics," is admitted by all pedagogical authorities modern and ancient.[10] As an equipment for the study of the theological branches the justly famous *Ratio Studiorum* of the Jesuit Order assigns to mathematics a chief place in the curri-

[9] "In singulis minoribus seminariis scholam instituendam esse jubemus qua ars tabulas accepti et expensi conficiendi (*Book-keeping*) eatenus tradatur ut futuri sacerdotes in administrandis bonis temporalibus codices accepti et expensi accurate et juxta ordinem redigere sciant." (Concil. Plen. Balt. III, n. 150.)

[10] *Teaching in Secondary Schools.* By Smith and Hall of Chicago and Harvard Universities.

culum, because on it in a measure depends the mastery of all other sciences.[11] A solid grounding in mathematics, especially geometry, is a help to exact thinking. As an analytical science it furnishes the youth with one of the most powerful instruments of research and so serves him in many ways, as a teacher and constructor of the edifice of pastoral truth.

5. LATIN AND GREEK.

Latin is the mother tongue of the Church.[12] With the cleric it is to be a living language which he uses daily. It is the idiom in which he learns the laws that govern his priestly life, in which the common Father of Christendom, the Vicar of Christ, speaks to the bishops and clergy throughout the world whenever there is a call to unity of action or sentiment. It is the language in which the priest prays, privately and publicly. The study of Latin is also an admirable discipline for the exact expression of thought. Its knowledge implies a wider and deeper perception of the true meaning of words in the English tongue, since it largely derives its abstract terms and its scientific nomenclature from Latin and Greek. The fact that the language of the Church is not subject to change through the living custom that alters the meaning of words in modern tongues, and notably in our English vernacular, makes Latin an aid to correct expression of doctrinal and philosophical truth. But it is hardly necessary to dwell on the value of a thorough training in Latin for the ecclesiastical student, unless it be as a protest against the new pedagogy which concentrates its utilitarian efforts upon the studies that minister

[11] "Convenire autem videntur non parum, non solum quia sine mathematicis Academiae nostrae magno carerent ornamento . . . sed multo etiam magis quia illarum praesidio caeterae quoque scientiae indigent admodum. Illae namque suppeditant atque exponunt poetis ortus occasusque siderum, historicis locorum facies atque intervalla, analyticis solidarum exempla demonstrationum, politicis artes plane admirabiles rerum bene gerendarum domi militiaeque, physicis coelestium conversionum, lucis colorum, diaphanorum, sonorum formas et discrimina, metaphysicis spherarum atque intelligentiarum numerum, theologis praecipuas divini opificii partes, juri atque consuetudini ecclesiasticae accuratas temporum supputationes. Ut praetereantur interea quae ex mathematicorum labore redundant in rempublicam utilitates, in morborum curationibus, in navigationibus, in agricolarum studio. Conandum igitur ut, sicut facultates caeterae, ita et mathematicae in nostris gymnasiis floreant, ut hinc etiam nostri fiant magis idonei ad variis ecclesiae commodis inserviendum." (*Ratio Studiorum*, ann. 1586—1599—1882—1832. Vol. II, p. 141, De Mathematicis. Ed. Pachtler.)

[12] "Linguas, praesertim Latinam et patriam alumni accurate addiscant." (Can. 1364, n. 2.)

to material rather than spiritual advance, and which would relegate Latin to the limbo of superfluous culture. There appears a tendency among those who are captivated by the shibboleth of "modern progress" to minimize the value of the old method which insisted on the student writing Latin verse and devoting much of his time to the arduous tasks of composition. The value of that exercise lies not in the cultivation of poetic forms of expression; nor in the incidental culture that follows the poet's nobler ideals with which the student becomes thus familiar; but it consists rather in the fact that the youth is bound to select words, with a view to their true sense and correct meaning, in order to express a thought in harmony with the demands of his theme.

Nor is the cultivation of a taste for classical literature in general to be underestimated in the career of a priest who thus enlarges his opportunities for good work in preaching or writing.

What is said here of Latin is in an analogous sense true of Greek, its sister tongue. The Bible and the Patristic theology of the first ages of the Church appeal to us almost wholly in the Greek language; and a good understanding of it is often a necessity for the exegete, as the interpreter of traditional Catholic doctrine, quite apart from the cultural value which attaches to the study.

Of all other customary branches of the curriculum in the preparatory seminary, such as History, Geography, the Physical Sciences, and languages, little need here be urged except the caution, in view of the relative value these disciplines have for the priestly life, not to devote too much of the time of the youth to accumulating knowledge that he must, or will perforce, forget later on. The mental training which he receives in the pursuit of the indicated studies quite suffices to open his view to the larger sphere of knowledge which may attract him as useful, so as to develop in him a taste for that which is best. Especially in the matter of History, both ancient and modern, much can be dispensed with or condensed, on which at present we insist through mere force of tradition.

So much in general for the program of studies in the preparatory seminary. Physics, Botany, and Nature Study, which give opportunity for outdoor exercise combined with observa-

tion, are excellent aids to a culture which is likely to render the priest's life on the mission useful and entertaining, and not without profit to the salvation of souls, which must ever remain his chief object.

What has been said thus far about the program of studies in the preparatory seminary may seem to minimize the importance of certain branches on which we have been accustomed to lay stress. We do not wish to depreciate what has been done hitherto, save in so far as it has proved to be a hindrance to the developments of the essentially ecclesiastical training, which must be insisted on at the very outset of the candidate's career.

There is another part of seminary pedagogy, more important, if that can be said of anything that affects the soul of a priest, than intellectual preparation. Of it we shall treat next. It is the disciplinary training of the young candidate for the higher theological seminary, training which must be begun in the preparatory seminary.

[TO BE CONTINUED]

THE MODERN APOSTOLATE.

"THE war is over"—"We have won it!" was the feeling in everyone's mind when the armistice was declared. The feeling is still there of course, but it has inevitably been overclouded by a dull sense of disappointment arising from the unsettled state of the entire world. We are beginning, in other words, to see that the real fruits of victory have yet to be reaped; we are learning too that this reaping may involve even sterner toil than the mere winning of the actual combat. Some are so impressed by the gravity of the problem that they have become unduly pessimistic; they point with scorn to what they term the spirit of grasping greed which—so they fancy—has manifested itself among the delegates at the Peace Conference. Others, however, while alive to the gravity of the situation, base a sturdy optimism on the wonderful spirit of sacrifice which the actual combatants have displayed. They urge, and perhaps rightly, that with such a spirit abroad in the world things can never go far wrong. In short, they pin their faith to the "boys" who are coming back in their tens of thousands; these "boys", they declare, are the salt of the

earth, the hope of the world! Bolshevism, or rabid Socialism, or whatever name you may use to describe the present spirit of seething unrest, is of course the key to all our fears and we pin our faith to the spirit of sacrifice and discipline which the fighting man has displayed all the world over.

When we turn, however, from the grim spectacle of nations in the throes of a pending dissolution of the present world-order and pass to the more immediately spiritual problems which confront the Church, we become aware of difficulties which appear more insistent the more we examine them. All through the long conflict marvellous tales have been current of a change of soul which has manifested itself among the men. We have been told of huge numbers of men who have made their submission to the Church—fairy-tales, many declare. But whether it be true or not that these vast numbers of men have been received into the Church, it is certain that such tales would not be current unless there were some basis for them in fact. And the basis lies in the undeniable fact that a change of mentality has shown itself among those who have been swept into the maelstrom of this mighty conflict.

Men have been brought up against reality with a distinct shock. They have faced death and have realized that there is nothing to compare with it for gravity. The life to which all men instinctively cling has suddenly seemed to them a trifling thing. And this has made them, at least remotely, realize what is meant by God. Now when a change like this takes place in the mind of one who is a born Catholic he knows precisely what to do; he knows that he has got to take up once more the practices of his religion. But when a feeling such as that we have described comes over one who has never been taught any practical form of religion, what happens to him? He is conscious of a vague bewilderment. He feels a need which can find no outward expression. He knows of no practices of religion. There is nothing he can "take up" anew. He is not conscious of having discarded or dropped anything. The consequence is that his change of mentality will be only a passing thing, unless he be lucky enough to meet with some one who can set him on the right track. Moreover—and this is a point not to be passed over—he is not going to be satisfied with any merely emotional religion. Such

may appeal to him for a space; satisfy him it cannot. He has experienced an inner demand for something more solid than that. He wants a form of religion which shall appeal to his reason.

Is he going out to look for it? Is he going to start a real search for a religion when he gets out of the army? It would be idle to imagine that he is going to do anything of the kind. It is true that when an occasion offers, when some one suggests such a thing to him, he may drop into a Catholic church. He knows far more about the Catholic Church now than he did before he went "over there." He has met Catholics; he has even envied them that indefinable "something" that their religion seemed to give them. He will tell you that they face death with a sense of security which has often baffled him and others too. He knows also what the Rosary is; at least he thinks he does. Moreover he has witnessed the effects of Sacraments "over there"; he has seen men die with a peace and comfort which he has never been able to understand. Now, supposing he does "drop in" to a Catholic church some Sunday evening—probably because his "young lady" has suggested it to him—what will he hear? He certainly will not be able to make head or tail of Vespers or Compline. The Rosary—even though he thinks he knows what it is and even had one once because he had an idea it was a charm—will simply puzzle him. And the sermon? To be quite honest, will he be likely to gather anything practical for *his* needs from the sermon he is likely to hear in one of our churches on a Sunday evening? It is not that they are poor sermons; it is simply that they presuppose just precisely what he wants to know. He wants to know—though of course he could not tell you this—whether he has a soul and what it is; whether there really is a God and what God is. He wants to know what he has to do for his soul. He has a vague notion that he has got to be "good". But "goodness" conveys so little to his poor bewildered mind, and that little is not at all attractive to him! Hence even if our poor friend, who has had an experience such as we stay-at-homes envy, should slink into our churches, he is not likely, save for the marvellous interference of Divine grace, to get any help such as he wants.

Is he really going to come to us? Who can believe it? Why should he come? There is no compelling inducement.

In fact rather the opposite. If he goes to any "chapel" he knows, he will be allowed to sing at the pitch of his voice; he will probably "feel quite good" after it; he will certainly understand a great deal more than he understands what is offered him in a Catholic church. No, he is not going to come to us and this for the simple reason that he knows precious little about us, that what he does know is hardly attractive, more especially when we reflect on the lurid things he has been accustomed to hear about us. But more than all, he is not going to come to us because, though he may have undergone a deep movement in his soul, it has simply left him puzzled and he is inclined to sleep it off. In a word, he is hopelessly ignorant and therein lies the whole problem.

Now if these men are not going to come to us, what is going to happen? They are the finest material on earth. They have shown a spirit of sacrifice for which no one gave the world credit a few years ago. They have been drilled; they have undergone a discipline from which we flabbier folks would shrink. Are they to be allowed to be run to seed? Is the only true Church to lose them? There is the spiritual after-war problem. Are we going to lose the finest material in the world? *We certainly shall unless we go out into the highways and byways and look for it!*

The time seems to have come when we must revolutionize all our methods, when we must apply to the "home" mission something of the methods which up to now we have fancied pertained solely to the "foreign mission". Can we do it? Have we the pluck? For it is that, and nothing else, that is called for. Yet we can imagine people holding up their hands in horror at the idea of preaching at the street corners. "It is unheard of!" they will exclaim. "It is undignified! We are not Billy Sunday! The people won't stand it! They expect something more respectable from us! The bishops won't hear of it!" etc., etc. And if one suggests that, after all, this is precisely what missioners in a foreign country do, the answer comes pat: "Yes, of course; but then they are only niggers and savages out there; they expect that sort of thing. Besides, no one minds out in those places! Then, too, you know we can't lower ourselves to the level of the Salvation Army!"

On analysis, what does all this come to but that we are afraid? "Afraid!" our critics will exclaim; "Of what—I should like to know?" Is not the answer, "Afraid of what people will say"? And what is that but the human respect against which we preach in our churches? This is a cruel indictment. Is it excessive? Does it exaggerate? We fancy not. What, then, is to be done? Why, take the precept literally and go out into the highways and byways and preach. But can it be done? It can, and with good effect. Now self-advertisement is horrible. Yet this is a case when modesty has to be thrown to the winds. The writer has taken the precept literally and that not once nor twice but for all the years of the war. He is not then speaking from an easy chair; he is writing of what he knows. He is going, therefore, to be perfectly frank, and, in order to avoid cumbersome circumlocutions, he is going to speak in the first person, in defiance of all humility!

Events which it would be tedious to set down here compelled me to see that, since the people of my district—I speak of England, though I am at this moment writing in New York—would not come to us and that, therefore, unless we would be regarded as "unprofitable servants", we must go to them. After a great deal of prayer—you see, I am quite candid and am not going to gloss things over—I caused a notice to be posted up at a spot where several roads met, announcing that a sermon would be preached at that spot, weather permitting, at a given time. The day came, and—again I say it without shame—I could have prayed for an earthquake, as I made my unwilling way to the place of execution! And yet I am a Friar Preacher! I am not going to set down what happened save to declare that the hand of God was evident and that there was no longer any room for doubt that, as St. Paul would express it, "a door great and manifest" was opened to us. The work has extended and in one town and two villages I have a recognized "pitch" of my own.

Let no one imagine that there is any romance about it. No immediate results are to be looked for. So far as I am aware no one has been "converted" by my humble ministry in the course of four years. One has to walk by faith; no tangible results are to be expected. But the seed is sown.

There are not always many present; sometimes indeed one has to begin with an audience of two; on one occasion only a little mite of a girl formed my wondering audience and I rather fancy that she was more interested in my religious habit than in what I said! On another occasion I was nearly knocked off my precarious perch by an indignant dog! But never once have I met with opposition. On the contrary, people have always listened with respect. True, a man did once shout out, "Why he's preaching on Christ! Any fool knows he never lived!" But such things are rare. Perhaps the greatest rebuff I ever experienced was when on returning home in the dark I overtook two old women and heard one remark to the other, "I loves to 'ear 'im!" To which her companion replied: "So does I! But I never believes a word 'e says."

"What do you preach about?" many people ask. At first this was the greatest difficulty. Let it always be remembered, however, that the prevailing ignorance passes all belief. You must teach, teach, teach. Oratory is entirely out of place. These men and women are literally hungering to be told things which you and I are perhaps too much inclined to take for granted. They know nothing of God, of Redemption, of the life of Christ, of the most elementary Gospel stories. Christ means absolutely nothing to them. They know His Name, but no more. That He actually lived and died for them is past their comprehension. I know it sounds incredible, but it is sober fact. At the same time, regrettable though it is, this very ignorance is the preacher's opportunity, for he can use the inimitable Gospel stories as a vehicle for instilling the fundamental doctrines of the Church. Men want to be taught that God is their Father, that He is merciful, that He gave His Son for us, that sin is a terrible reality, but that it can be forgiven. They want to be told how to make acts of contrition—this more than anything. They want to be shown how to face death with confidence. Controversy, of course, is absolutely at a discount; neither do people really want things proved to them. They want to believe and they are ready to do so if you go the right way about it. You must be in earnest. You must use homely and practical illustrations. They dearly love a story. But it has to be borne in mind that the selection of the right kind of story is an art and the telling of it is an even greater art!

It would be absurd to suppose that a man who devotes himself to this kind of work will not have his moments of deepest discouragement. The modern man is not in love with religion; he resents it; and he feels, alas, that a preacher only represents a particular trade. "It is his job!" he will say, and he often fancies that you do not really believe what you teach. But this is just the advantage of going out into the highways and byways. For even the most thoughtless man feels that this is something different from what he regards as the "professional" preaching in a church. Probably, too, we have little idea how much they discuss a sermon they have heard in the street. Even if they only criticize and sneer, yet this serves to keep the interest alive. Then, too, one is afforded an occasional glimpse of unexpected effects of what you have said. Thus I remember that when the fine weather came round again one year and I was dreading starting once more on a work which seemed so thankless, a message was brought me which heartened me immensely. A girl from a Catholic orphanage near by called to tell me that when in the train a short time previously with her box bearing the label of one of the villages in which I preached, a man pointed to the label and asked, "Do you know the man who preaches in that village?" When she replied that she did, he said: "Tell him then that I only heard him once and he taught us to say the *Lord's Prayer* on that occasion. Tell him I have never missed saying it every night since." That alone was sufficient encouragement!

It must be frankly confessed that not every one has the peculiar gifts requisite for preaching in the streets. Let it be remembered, however, that the one object we have in view is to reach the people who will not come to us; there are more ways of doing this than going out into the streets. Of late years what is called Catholic, or Christian Evidence Lectures have had an ever-growing vogue in England. They cost money, but it is money well spent. The system which we Dominicans have adopted is as follows. A hall is hired in some large town. The clergy of the district are asked to call attention to the coming lectures, which are also advertised freely by means of posters or whatever method of making things known is found to be most suitable in that neighborhood. Admission is free, though it is often found advisable to have

a certain number of cheap reserved seats. In nearly every parish there exists some active organization which can undertake the task of running the lecture. It may be The Young Men's Society, or that of St. Vincent de Paul, or the Catholic Women's League, or whatever institution is in a flourishing state there. The present writer has been immensely indebted to the Catholic Women's League in this respect. As a general rule it will be found that "Christian" rather than "Catholic" Evdence Lectures meet with the warmest response. The titles of the Lectures are well advertised and should be so framed as to inspire curiosity, though sensational titles are best avoided. The subjects chosen are non-sectarian and therefore of a fundamental character. Thus we generally treat of God, Revelation, the Bible, the meaning of faith, the Divinity of Christ, the origin of evil, etc. These are not easy subjects to handle and indeed they demand a very practical knowledge of theology. But they are "lectures" and not "sermons". Hence most men find it helpful to sit down; if you stand up there is danger of preaching, and this is disastrous. Men want to hear you lecture. They want you to think out loud, so to speak. Reading is fatal. A simple, thoughtful exposition of your subject is what is called for. The men who come to hear you are really earnest inquirers, though they will show no sign of it at the time. They may even seem listless and bored. But you must disregard all external appearances and, as in the street, walk by faith. At the same time the spoken word, though it has its charm, passes away; hence it is most important to have a large stock of literature at hand. The *Catholic Truth Society* will provide this and, if well managed, there should be no stock left unsold. The pamphlets will have to be chosen carefully, though a fair number of pamphlets on subjects quite extraneous to the points under discussion will sell well, since no one knows what particular difficulties are working in a person's brain! At the end of each lecture it is a good thing to read out a list of the pamphlets, to be found at the stall, which deal precisely with the subject treated of that night. All available copies of these will be bought.

The great feature of these lectures, however, is the Question Box, for which we are indebted to the Paulist Fathers. There

are various ways of managing it. Some allow oral questions which they undertake to answer on the spot. This system has its evident dangers. Not every one can answer questions effectively on the spur of the moment. Further, some questioners are very verbose and if they are in opposition may attempt to turn your lecture into a debating club! This would be disastrous. We find that the more effective system is to have only written questions. We have a box in a convenient place outside the room in which people can drop their questions. This is better than passing the box round, for men are shy and do not want others to know that they are putting in a question! But neither can we expect everybody to be quick at framing questions, so we leave it to them to send them by post if they prefer. This gives them time to think. The only stipulation we make is that these questions must come in to the lecturer at least a couple of hours before the next lecture. This is more important than might appear at first sight. For the first shock a new lecturer experiences is to find that the questions are as a rule of a remarkably serious character. He finds that it takes him all his time to frame answers which shall be neither too lengthy nor too brief. Time spent on framing adequate answers to questions is well spent. For an opportunity is thus afforded of putting forth an immense amount of doctrine which can hardly find a place in the set lecture. Some questions of course are stupid. And these constitute a real danger to certain lecturers. For one is often sorely tempted to "score" off a fool! Yet it is fatal. For the whole good of a lecture may be undone by an ironical or sarcastic answer to a questioner who is really honest, though he may have expressed things badly. I would even say that a palpably dishonest question is best answered as though it was sincerely meant. At any rate the risk of hurting peoples' feelings is avoided and other well-intentioned questioners are not choked off.

What are the effects of these lectures? Some people are inclined to gauge their value by the number of people who seek instruction after them. Yet there could be no greater mistake. We have to sow the good seed in faith and leave it to germinate in God's own good time. One great advantage of the "Christian" as opposed to the "Catholic" lecture—which deals directly with Catholic truth and the claims of the

Catholic Church—is that the former offers a common standing ground with "our separated brethren". This enables one to approach ministers of the various denominations and ask them to take the chair at the lectures. I have never known them refuse! I give a guarantee that nothing at which they can take offence will be said in the course of the actual lecture, though of course I point out that the same guarantee can hardly be given for the answers to the questions, which must often compel one to speak precisely as a Catholic priest. In this way we have had for fourteen nights in succession a different minister as chairman. The advantages of this are obvious.

It may be urged that to preach in the streets you require peculiar gifts which are not given to everybody, and that to give lectures of the type just sketched you need to possess your theology in a way that is not within everybody's power. Is there, then, no apostolate open to men who are less well equipped? There is, and we venture to think that herein lies the greatest promise for the future. We refer to the lay apostolate exercised by the Catholic Evidence Guild in London. Some of my readers are familiar with the fact that in Hyde Park, London, it has been the custom for many years past for men to preach or lecture on all sorts of subjects. On a Saturday afternoon you can hear men "spouting" on Atheism, Spiritualism, Socialism, in fact on any known or even unknown 'ism. These men may be cranks; they probably are. They may have no real effect; probably they have not. But what an opening is afforded to anyone who, instead of setting forth the last religious craze, shall boldly get up and preach Catholic Truth! For years this has been done, notably by the late lamented Mr. Lister Drummond and his devoted band. But somehow they did not succeed as they deserved. The world was not ripe for them. It needed the war to sober men's minds and make them ready to think seriously on religious problems. It was asked whether priests could undertake this? But unfortunately Saturday afternoon is a priest's busiest time in the confessional! Moreover, would people listen to a priest? Remember the prejudice that unfortunately exists against the man who is supposed to be merely exercising his trade. "It is his job! He makes his living by it!" Un-

commonly poor living most of these cavillers would find it if they had to do it! Still, the prejudice is there. What was to be done? The need was urgent. Just a year ago, then, there sprang into existence the Catholic Evidence Guild. This consists of a body of young laymen who realized the necessity and who realized too that if men of their class could get up and attack Catholic Faith, there was no reason why they themselves should not be equally well able to defend it. They put their heads together, saw that they would need training, went off to Westminister Cathedral and induced the clergy there to undertake the necessary coaching in elementary apologetics. In April of last year they started on their campaign in Hyde Park, and we can well imagine the trepidation of these heroes—for we are not afraid to dub them heroes! At first it was uphill work. Comparatively few came to listen to them. But their pluck had its reward. They started with a simple folding pulpit and a simple crucifix. Now they have three pulpits and three striking crucifixes. What is the result? We quote from the *London Tablet* for 19 April of this year:

AT THE FOOT OF THE CROSS IN HYDE PARK.

The Cross was lifted up again in Hyde Park on Sunday, and from early afternoon till late at night the speakers of the Catholic Evidence Guild followed one another to proclaim Christ's message to London. It was estimated that of those coming and going multitudes a total of at least about 10,000 must have stood for a while, often a long while, at the feet of Jesus crucified, and few can have gone without taking away some portion at least of Catholic truth. One felt a humble enthusiasm at having a part in this great work. Alas, is it a new thing that the harvest should be great and the laborers few? Pray, those of you who cannot labor, that the Lord may send laborers; pray hard that grace may hunt them out and harry them out and press them into God's work. During the week, meetings were held in the lunch hours, on Thursday at Greycoat Place, near the Army and Navy Stores, and on Tuesday and Friday at Tower Hill. The Guild holds a study class every Wednesday at the Cathedral Hall at 8 o'clock.

Again we quote from the *Tablet*, for 26 April:

THE CATHOLIC EVIDENCE GUILD.

Do we make converts? Here is the reply.

At one meeting a young Canadian soldier gave a "testimony", as the Salvation Army would say. He stepped forward and addressed

the crowd, telling them that he had seen a great deal of the Church in France, and had been very deeply impressed. Now after hearing the lecture that had just been delivered, he had made up his mind to go to a priest and be received at once.

Another case. A young man came up to one of the lecturers and asked to have a few words. He said he had long been thinking that the Catholic Church must be the true Church of Christ, and now he would like to have some books and be put in touch with a priest.

Such a case is typical of many. You may be sure we welcome them with joy.

On another occasion two ladies came up to speak with the Master of the Guild. "My friend here would like to be a Catholic," said one. The "friend's" eyes were overflowing with tears. She seemed deeply moved. We gave her some literature, and told her to whom she could go to be received into the Church.

It is rare indeed that a meeting passes in Hyde Park without several inquirers coming for further instruction.

Now is there any reason for supposing that the need for this kind of work is any less here in America than in England? Is there any reason for supposing that American people are less willing to give a patient and respectful hearing to Catholic Truth? Is there any reason for supposing that American Catholic young men are less well instructed and less capable of doing this good work than are those brave fellows in London? Is it not rather the case that the very contrary holds good over here? You have very little of the prejudice which has for years poisoned men's minds in England against Catholic Truth. You have the same spirit of fair play which Englishmen rightly claim as their characteristic. It cannot be that you have less pluck! Would anyone dare say that the young Catholic men of America have less zeal for their faith?

HUGH POPE, O.P.

THE CONFESSOR AND THE VOW OF RELIGIOUS POVERTY.

ALTHOUGH religious poverty, if judged from the viewpoint of excellence, occupies the least exalted position among the evangelical counsels, its practice, nevertheless, is fraught with frequently recurring doubts for the fervent religious. To the confessor also, called upon by virtue of his office to furnish a just solution of these difficulties, the vow of poverty not unseldom causes grave concern, especially in the

direction of Sisterhoods and in assisting the individual religious to measure up to the obligations assumed at profession. Religious in pursuing the customary spiritual exercises of the summer will have had occasion for diligently examining their conscience to determine with what fidelity they have discharged their duties, notably in the matter of the vows. For this reason confessors may be confronted by the necessity of rendering decisions in delicate cases touching the vow of poverty. In the hope of aiding the busy priest who may not have found the desired leisure to study the new legislation on the subject, we purpose to offer a brief commentary on those Canons of the Code which relate to poverty. By way of reminder, let us mention here once for all that whatever is stated in the following notes applies to all religious indiscriminately, both male and female, unless the contrary is expressly declared.

A. The Novice.

Canon 568.[1]

In novitiatus decursu, si suis beneficiis vel bonis quovis modo novitius renuntiaverit eademve obligaverit, renuntiatio vel obligatio non solum illicita, sed ipso jure irrita est.

Since the novice is not bound by the vow of religious poverty, to insert this Canon may seem irrelevant. But as it deals with the property of the prospective religious, we consider it advisable to refer to it, owing to its practical consequences. The purpose of the law is obvious. Were a novice permitted to divest himself of his property and benefices or to encumber them, a temptation might enter urging him to pronounce his vows, even though he felt himself disqualified and unable to bear the burdens of the religious life. Left in undisturbed possession of his property and benefices, this danger is not so likely to occur. What is included under the term property? Evidently all property of whatever description (quidquid pretio aestimabile), movable and immovable, real and personal, corporeal and incorporeal, v. g. real estate, money, bonds, stocks, copyrights, patents, credits, rights to actions against others, etc. Apart from bishoprics, to our knowledge the only bene-

[1] Since the authorized English translation of the "Canonical Legislation concerning Religious" is not an *official* text, we prefer to cite the original Latin Canons.

fices existing here in the United States are pastorates, at least if I interpret Canons 1409, 1410 correctly. As we view it, therefore, a pastor who desires to embrace the religious state, would not be permitted to resign his benefice as a novice. In order to administer the parish in the meantime, a vicarius is to be appointed. At the end of the first year dating from religious profession, the benefice falls vacant automatically (Canon 584).

The expression renunciation is self-explanatory, implying, as it does, the free abdication of one's property. Under the phrase encumbrance may be grouped all such transactions as mortgages at least when not given for the purpose of conserving the estate, securities, liens, loans and onerous contracts. Now, since the liberty, of which we have spoken, is impaired only by renunciations or encumbrances of a considerable nature, the following acts do not seem to be comprised within the scope of the injunction, v. g. rentals from real estate, interest on investments, comparatively small gifts to relatives, friends, or even the Institute itself. The same is to be said of encumbrances of an inconsiderable character. Donations *mortis causa* being revocable are not prohibited by the law. Furthermore, Canon 570 makes it clear that when payment is required for food and clothing during the period of postulancy and novitiate either by the Constitutions or by reason of an express agreement, such payment is not included under the prohibition. The same Canon also emphasizes the obligation of the Institute to return to the novice who leaves prior to profession, whatever he has brought along to the novitiate and has not been consumed by use. We cannot fail to have remarked that acts contrary to Canon 568 are void as well as illicit.

B. Religious with Simple Vows.

1. Administration, Use, and Usufruct.

1. Provisions.

Canon 569, §§ 1, 2.

Ante professionem votorum simplicium sive temporariorum sive perpetuorum novitius debet, ad totum tempus quo simplicibus votis adstringetur, bonorum suorum administrationem cedere cui maluerit et, nisi constitutiones aliud ferant, de eorundem usu et usufructu libere disponere.

Ea cessio ac dispositio, si praetermissa fuerit ob defectum bonorum et haec postea supervenerint, aut si facta fuerit et postea alia bona quovis titulo obvenerint, fiat aut iteretur secundum normas § 1 statutas, non obstante simplici professione emissa.

It is scarcely necessary to observe that in all religious institutes, previous to perpetual profession either of solemn or simple vows, temporary simple vows must first be taken for a period of at least three years, unless the Constitutions prescribe a yearly renewal of vows (Canon 574). Hence, the stipulations of the Canon under consideration apply to all religious with simple vows, even when such vows are taken as a preparation for solemn vows. Though the law as it stands, affects the novice directly, the provisions he is thereby compelled to make influence his conduct as a professed religious. Since a religious with solemn vows possesses no property, it would serve no purpose to legislate for him in his capacity of a religious with solemn vows. The intention of the present Canon is none other than to relieve the religious from all anxiety in financial concerns of a personal nature, and thus leave him untrammelled to direct his undivided attention to the all-important task of sedulously striving to acquire the perfection of his state. The injunctions contained in paragraph 1. extends to all acts of administration, use and usufruct of one's property.

By the term administration we understand the management of one's estate and the performance of necessary acts conformably with law. Comprised are such acts as the conservation of property and rendering it productive, v. g. leases, loans, investments, etc. This management of one's own property after profession is forbidden by the vow of poverty. The law commands the religious before profession to appoint an administrator who will regulate the affairs of the estate, whether real or personal. In choosing the administrator, however, he is unrestricted; he may select according to his own good pleasure either the superiors, his relatives or some other outside person. The law is silent as to whether a religious may act as administrator for another, v. g. a relative who is a minor. Aside from the positive prohibition of the Constitutions, there is no injunction except it is done without the permission of the higher Superiors (Canon 139, § 3). But, provided the

religious cannot be held liable for losses and neglect in the discharge of his duties, he would be sinning against obedience, not poverty, by presuming to act without the necessary authorization from his Superiors. The Constitutions, however, may prohibit such administration as contrary to poverty. The like rule is applicable to accepting deposits to be held in the name of another or to receiving money for a *determined* cause on condition that it is not to be disbursed in favor of the religious for his own personal use.

Use is the simple enjoyment of an object and is distinct from the usufruct, when the object or its fruits are not consumed by mere enjoyment. Usufruct, as distinguished from use, may be defined the right to make one's own the fruits of an object, to have the proprietorship of the revenues, but with the obligation of keeping the substance intact, v. g. the interest of money in bank or of bonds, the products of a piece of land. The professed religious may not exercise acts implying either use or usufruct of his property without transgressing the vow of poverty. To obviate all danger of transgression, the novice is obliged before profession to dispose of the use and usufruct of his property. In making this disposition he is not limited by law. The Constitutions of the Institute, however, may allow the religious to postpone this disposition until he has been professed. Unless, therefore, the Constitutions determine contrariwise, a religious who owns real estate must cede its use to whomever he lists. He may likewise instruct his administrator prior to profession to lease or cultivate it as he sees fit. Concerning the fruits of his estate, he must determine how they are to be employed. The choice of the beneficiary, barring special provisions of the Constitutions of the Institute, is left to his own discretion, v. g. an individual, the Institute or some pious cause. In this connexion it has been questioned whether, apart from a prohibition of the Constitutions, the revenues may be so disposed of as to be added to the capital of the religious. By some such a course may be condemned as indefensible and opposed to poverty owing to a response of the S. C. Ep. et Reg. 21 Nov. 1902 which disallowed the method indicated. Notwithstanding, we dare not deny the validity of the contrary opinion. The terminology of the Code "*libere disponere*" apparently does not exclude the pro-

cedure, nor is it evident that the adduced response was intended by way of a general decree. To those who object that a religious by thus enriching himself might possibly be exposed to the temptation of quitting his Institute, we rejoin that the temptation would hardly be greater than in the case of a religious who is unexpectedly left the heir of a very wealthy relative. But, no matter which opinion we adopt, we think it can scarcely be denied that a religious may be allowed to make the suggested disposition of a *portion* at least of the revenues from *immovable* property to serve as a reserve fund, when it is done not so much with a view to augment his capital as to keep it at par value. For instance, a religious who possesses real estate must be prepared for accident against fire, to meet the claims of suitors, advance in taxes, make repairs, etc. Considering the precautions taken by the legislator to prevent the religious from abdicating the ownership of his property, we think no one will gainsay the legality of the practice in the cases just described. In fact we fail to find any objection to the practice even when the Constitutions prohibit the addition of the revenues to the capital unless such Constitutions contain a special clause to the contrary.

The second section of Canon 569 deals with the twofold supposition according to which (1) the requisite provisions concerning administration, use and usufruct were not complied with, because the novice possessed no property, or (2) other property is acquired after the provisions were complied with. In both cases the necessary provisions must be made even if religious vows have already been taken. Despite the fact of religious profession, the religious obviously stands in no need of permission either from the Holy See or his Superiors. Likewise, he enjoys the same liberty as the unprofessed novice, unless restricted by the Constitutions of the Institute.

2. *Modifications.*

Canon 580, § 3.

Cessionem vel dispositionem de qua in can 569, § 2, professus mutare potest non quidem proprio arbitrio, nisi constitutiones id Vsinant, sed de supremi Moderatoris licentia, aut, si de monialibus agatur, de licentia Ordinarii loci, et si monasterium regularibus obnoxium sit, Superioris regularis, dummodo mutatio, saltem de notabili

bonorum parte, non fiat in favorem religionis; per discessum autem a religione eiusmodi cessio ac dispositio habere vim desinit.

The arrangements we have just been outlining are not immutable. To alter them however, certain formalities are prescribed. The Canon cited calls for the permission of the Superior General or Mother General unless the Constitutions permit the religious to do so without authorization of the superiors. There is a special provision for nuns. The term nuns in its present setting cannot be referred to female religious with solemn vows for the simple reason that they possess no property. Hence we take it as including female religious with simple vows who belong to an Institute with solemn vows. Such female religious must seek permission from the Ordinary of the place, and if the Institute is subject to an Order of male religious, also from the male religious Superior. But, when there is question of changing the previous arrangement in favor of the religious Institute and the change affects a considerable portion of one's property, application must be made to the Congregation of Religious which is alone competent to authorize the change. Among other reasons, it may be that the legislator desires to forestall all possibility of a religious striving to gain special concessions and preferment by such unholy means. We are not informed as to what is a considerable portion. Perhaps it will be safe to say that it is a relative matter depending on the amount of property possessed by the religious and to be gauged by the standards of prudence. We think that the novice who, by way of precaution, appoints several to succeed one another in case of default in the administration, use and usufruct of his property guards against the necessity of seeking permission later on. We shall dismiss this subject with two observations. 1. The provisions made by the novice or professed religious concerning the administration, use and usufruct of his property are conditional on his remaining in the Institute. Should he, therefore, be released from his obligations in the Institute, the provisions lose their force. 2. Since a religious with simple vows retains the ownership of his property, acts contrary to the law regulating administration, use and usufruct thereof, while constituting a violation of the vow of poverty, are, nevertheless, valid.

II. TESTAMENTARY DISPOSITIONS.

1. The Will.

Canon 569, § 3.

Novitius in Congregatione religiosa ante professionem votorum temporariorum testamentum de bonis praesentibus vel forte obventuris libere condat.

The ruling of this section applies exclusively to members of religious Congregations, namely of Institutes in which profession of simple vows only is made (Canon 488, 2°). Since religious with solemn vows have been divested of the ownership of their property, there can be, we think, no question of a will. A will and absence of property are contradictory. Though not prescribed, it might be advisable for a religious with simple vows who belongs to an Institute with solemn vows, to draw up a will previous to simple profession. Such an instrument would indeed be nullified by subsequent renuntiation of proprietorship prior to solemn profession. But should the religious die beforehand, it might obviate useless litigation among his heirs at law, and preclude the probability of the Institute becoming entangled in disedifying suits. To return to the paragraph under consideration, we are informed that the novice previous to profession in a religious Congregation, is obliged to make a testamentary disposition not only of all property actually possessed at the time, but also of whatever property may accrue to him after profession. If the Superiors are desirous of sparing the Institute possible serious inconvenience afterwards, they will caution the novice to observe the necessary legal formalities. Since these formalities may differ in various states, it will be expedient to solicit legal or other competent advice. The novice is free to choose any beneficiary he pleases, v. g. the Institute, his relatives, pious causes, strangers.

There can be no doubt that a will made in compliance with this article by a novice who is a minor, is valid, all provisions of the *civil* law to the contrary notwithstanding. For this reason the relatives could not in conscience claim the property of a deceased religious on the ground that, having been made by a minor his will was void according to civil law. Still, to avoid complications, the instrument should be drawn up in due legal form after the religious has attained his majority. As such

draft does not imply a modification of the terms of the will, the permission of the Holy See need not be obtained.

2. Alterations.

Canon 583, 2°.

Professis a votis simplicibus in Congregationibus religiosis non licet: . . . Testamentum conditum ad normam can. 569, § 3, mutare sine licentia Sanctae Sedis, vel, si res urgeat nec tempus suppetat ad eam recurrendi, sine licentia Superioris maioris aut, si nec ille adiri possit, localis.

Here again we are forced to admire the solicitude of the Church in endeavoring to distract as far as possible, the attention of the religious from all purely material concerns. If a religious were free at pleasure to alter his will either entirely or by the addition of a codicil, he might easily fall a prey to all manner of distracting thoughts. Still, there may be weighty reasons which will suggest or counsel a change. Hence, there is no categorical prohibition. One cannot fail to note that the procedure to be followed is not identical with that prescribed for a similar case already considered. Permission of the Superior or Mother General will not suffice, as in the case of administration, use and usufruct. The Holy See, i. e. the Congregation of Religious alone, may sanction the change. In order to meet emergencies, however, the lawgiver has empowered the Superior or Mother General or Provincial to grant the necessary permission in urgent cases in which time is not had to apply to the Holy See. In still more pressing cases the local Superior may act if the Superior General or Provincial cannot be reached in time. The motives which may impel a religious to change his will are manifold, and will depend greatly on circumstances. Nor do we believe any Superior other than the Holy See, would be justified in withholding permission, unless the religious were prompted by unworthy reasons. Still, in his capacity of father, the religious Superior might well counsel the inexperience of a religious, except prudence dictated that such counsel might be productive of complications either for himself or the Institute. After the emergency which justified a religious in altering his will without the permission of the Holy See or his higher Superiors has passed, we see no necessity of referring the matter to the Holy

See. It is unnecessary to add that changes wrought in contraventions of these regulations, are valid, though illicit and opposed to poverty.

III. OWNERSHIP.

Canon 580, §§ 1 and 2.

Quilibet professus a votis simplicibus, sive perpetuis sive temporariis, nisi aliud in constitutionibus cautum sit, conservat proprietatem bonorum suorum et capacitatem alia bona acquirendi, salvis quae in can. 569 praescripta sunt.

Quidquid autem industria sua vel intuitu religionis acquirit, religioni acquirit.

All religious with simple vows, even those taken preparatory to solemn vows, retain as professed religious the so-called radical dominion of their property, to wit, the proprietorship minus the power to administer or to dispose freely and licitly, though validly, of either the substance or its fruits conformably with Canon 569. It is admitted by theologians and canonists commonly that *essentially* the vow of poverty inhibits solely the independent use of one's property, not the retention of its ownership. This independent use is prevented by the appointment of an administrator and the disposal of the use and usufruct previous to profession. By leaving to religious with simple vows, perpetual as well as temporal, the radical ownership of property, the Church has wisely guarded against an unworthy religious concluding to remain in the Institute, and the Superiors hesitating to dismiss him on the ground that he has divested himself of his property. The fear of indigence will not act as a deterrent either upon the religious or his Superiors. Still, in some Institutes with simple vows a religious may not be permitted to keep his property. Where such is the cause, the Constitutions will determine.

Neither are religious with simple vows disqualified from acquiring property after profession; on the contrary they are explicitly allowed to do so. By law there are two bars to the acquisition of property after profession of simple vows, viz. whatever is the result of one's industry and whatever is received in respect of the Institute. Consequently, whatever accrues from other sources, v. g. inheritance, legacy, gift, intended as one's personal property, payments of debts, remuner-

ation for services rendered before entering religion, etc. becomes the property of the religious. We need scarcely add that the Constitutions of an Institute may curtail this power of acquisition more or less, even completely. But, let us consider the two bars to the acquisition of property after profession.

The Canon clearly states that the fruits of the industry or labor of a religious are not his own, v. g. emoluments from teaching, preaching, income from books written or inventions made as a professed religious; they become the property of the Institute. Obviously, therefore, either to keep such emoluments as his own, or without the permission of his superiors, to refuse to accept them, would be an infraction of his vow of poverty. Under this heading will naturally fall the question of manuscripts written by a religious. The following pertinent question on the subject was addressed to the Congregation of Religious: "An religiosis tum votorum solemnium tum simplicium qui aliquod manuscriptum durantibus votis exaraverunt, ejusdem dominium habeant, ita ut illud donare aut quocumque alio titulo alienare valeant?" On 1st of July 1913 the Congregation answered in the negative. Under the term manuscript are here included only those manuscripts which have market value, not manuscripts which are intended by way of personal notes or to serve as aids to the memory. Again only those manuscripts are affected which have been written by the religious after profession; those written previous to profession would be his personal property and are to be governed by the laws for administration, use, usufruct and will. The proprietary acts specifically enjoined by the response are gift and alienation, v. g. sale, exchange, disposition by will or gift in favor of a fellow-religious or an outsider. Whether a religious may destroy such manuscripts, apart from a special provision of the Constitutions permitting such an act, or refuse to have them published at the behest of his Superiors may be controverted. Some contending that the clause "ita ut" indicates an exhaustive enumeration, will answer in the affirmative; others arguing that the clause is used by way of illustration, will maintain that all proprietary acts are excluded. Still, all will agree, I think, that a religious who destroys such manuscripts, sins against poverty and justice, if the Institute has incurred expenses in their production,

or if the religious has been officially destined for such work in the monastery.

In like manner whatever is received by the religious "*intuitu religionis*", rendered "in respect of the Institute" by the authorized English translation, belongs to the Institute, not to the religious. What is the meaning of the phrase "in respect of the Institute"? Personally we are of the opinion it is to be interpreted as implying that all gifts in which either the Institute or the religious character of the religious is the determining factor or motive cause of the benefaction, are the property of the Institute. To exemplify: a religious meets a boyhood friend. The latter overjoyed at seeing him, gives him twenty-five dollars. Presuming that the motive cause in the case, is the title of friendship *antedating* religious profession, the gift becomes the property of the religious. On the contrary, should the friend be convinced that gifts of this description must be turned over to the Institute, we hold that the money belongs to the Institute, as such seems to be the intention of the donor. Again, if the friend intended the gift for the personal needs of the religious, v. g. to purchase some article of wearing apparel, to defray the expenses of a trip, as pocket money, etc., and not as patrimony, since to receive money for such purposes, without violating the vow of poverty, the permission, at least presumed, of the Superiors is requisite, the gift could not be claimed by the religious. When one is in doubt as to the intention of the donor, the most secure and prudent course, is to obtain from him a declaration on the matter. If the uncertainty cannot be otherwise dissipated, the rules of presumption must be invoked. The same principles are to be applied to small gifts received from relatives. The situation becomes still more complicated when a religious receives a gift, not so much in remuneration for services rendered as a religious, as in recognition of the devotion with which they were performed. The case of a teaching Sister who is celebrating her silver jubilee of profession may well serve as an illustration. On the occasion she is showered with many gifts in money from her former pupils. Is she the legitimate proprietor of these tokens? Certainly not, if the donations were intended as a testimonial of esteem for the Institute to which the Sister belonged, or in gratitude for the

education imparted. Such gifts would rather be the outcome of the industry of the religious, and therefore, belong to the Institute. Without doubt, however, some of the donors are actuated by motives of personal affection for the jubilarian. Nevertheless, we think the gifts are due to the Institute, since it was in her capacity as a religious in the discharge of her religious duties that the Sister merited this affection. It is along these lines that Battandier solves a similar case, namely, of a religious who is a member of a nursing Institute. Despite the uncertainty inevitably connected with the subject, the difficulties will not prove insuperable, on condition that the religious allows himself to be guided by the spirit of religious poverty and not by the craving to possess. As stated above, the Constitutions of an Institute must also be considered in determining the question of gifts.

IV. ABDICATION OF OWNERSHIP.

Canon 583, 1°.

Professis a votis simplicibus in Congregationibus religiosis non licet: Per actum inter vivos dominium bonorum suorum titulo gratioso abdicare.

The injunction herein contained applies solely to religious belonging to Institutes in which simple vows only are taken. As we shall see presently, there is a special provision for religious with simple vows who belong to an Institute in which solemn vows are subsequently taken. Forbidden by the Canon are free gifts by voluntary deeds of conveyance by which one is divested of the ownership of his property.[2] Since, the apparent object of the law is to preserve the substance of the property undiminished, in order to remove all pretext for a religious remaining in the Institute or being expelled, we are inclined to hold that gifts of a trifling nature made with the permission of the Superiors, are not prohibited, so long as such gifts do not materially affect the capital or necessitate a remodelling of the terms of the will. Where the Constitutions of an Institute permit gifts of one's personal property, such gifts, if made conformably with the Constitutions, violate neither the law nor the vow of poverty.

[2] Consequently conveyances which are the result of an onerous contract are not excluded; they are governed by the principles for administration, etc.

C. Solemn Profession.

I. Renunciation of Property.

Canon 581.

§ 1. Professus a votis simplicibus antea nequit valide, sed intra sexaginta dies ante professionem solemnem, salvis peculiaribus indultis a Sancta Sede concessis, debet omnibus bonis quae actu habet, cui maluerit, sub conditione secuturae professionis, renuntiare.

§ 2. Secuta professione, ea omnia statim fiant, quae necessaria sunt ut renuntiatio etiam jure civili effectum consequatur.

Since religious with solemn vows cannot retain the ownership of property, the law provides that members of Institutes with solemn vows must abdicate the proprietorship of their actual property in favor of whomsoever they choose within the sixty days immediately preceding solemn profession. Renunciations made in advance are both illicit and void. Apparently the renunciation is to take the form of an outright gift. This appears incontestable, when we consider that the Code clearly distinguishes between gifts and wills (Cfr. Canons 568, 569 § 3), and that testamentary dispositions do not strip the religious of ownership. Furthermore, the renunciation is to be made conditional upon the fact of subsequent solemn profession. Consequently, the religious retains his property until he has validly pronounced his solemn vows. Again, the disposition extends to property actually possessed previous to solemn profession, as indicated by the clause "quae actu habet". Since a religious cannot acquire property after solemn profession, there can be no question of renouncing it beforehand. To make this renunciation, no permission is needed, neither of the Holy See, nor of the religious Superiors, nor, as heretofore, of the Ordinary of the place. Finally, to secure the effects of renunciation, the requisite legal formalities are to be complied with directly after profession. Perhaps, it may not be inadvisable to add that to our knowledge there are here in the United States but five convents of nuns with solemn vows, viz. the Visitation convents at Georgetown, Baltimore, Mobile, St. Louis and Elfin Dale, Mo. Gignac informs that there exists only one convent of nuns with solemn vows in Canada, viz. the Hospital Sisters of the Congregation of Mercy at Montreal. Special indults regulating this renunciation of property are safeguarded by the Canon.

II. ACQUISITION OF PROPERTY.

Canon 582.

Post solemnem professionem, salvis pariter peculiaribus Apostolicae Sedis indultis, omnia bona quae quovis modo obveniunt regulari:

1°. In Ordine capaci possidendi, cedunt Ordini vel provinciae vel domui secundum constitutiones;

2°. In Ordine incapaci, acquiruntur Sanctae Sedi in proprietatem.

Not only are religious with solemn vows disqualified from retaining the ownership of property which they possessed prior to solemn profession, but they are also debarred from acquiring as their own any property so long as they are bound by solemn vows. Consequently, the proprietorship of whatever they acquire in any manner whatever, v. g. by inheritance, legacy, gift, as the result of their industry, etc. is vested in the Institute. Should the Order, however, be incapable of possessing property even in a corporate capacity, v. g. the Friars Minor of the Strict Observance and the Capuchins, the ownership devolves upon the Holy See. This Canon, likewise, provides for special indults granted by the Holy See. Where such indults exist, they may still be used. In conformity with Canon 579 proprietary acts exercised by a religious with solemn vows are both void and illicit.

D. THE COMMON LIFE.

Canon 594.

§ 1. In quavis religione vita communis accurate ab omnibus servetur etiam in iis quae ad victum, ad vestitum et ad suppellectilem pertinent.

§ 2. Quidquid a religiosis, etiam a Superioribus, acquiritur ad normam can. 580, § 2, et can. 582, n. 1, bonis domus, provinciae vel religionis admisceatur, et pecunia quaelibet omnesque tituli in capsa communi deponantur.

§ 3. Religiosorum supellex paupertati conveniat quam professi sunt.

The Canon applies to all religious without exception, whether with simple or solemn vows. It gives us an idea of the importance which the Holy See attaches to the observance of the common life among religious, in order to ensure perfect equality among all the members of an Institute and thus bar the

way against any dissatisfaction that might possibly attempt an entrance in consequence of preference being shown to those who have been favored by the accident of wealth. This common life, or community of goods, is to be practised in all things, food, clothing and furniture included. But, so long as they are subject to the disposition of the superiors, the exclusive use of certain articles of clothing and furniture may be granted a subject principally for sanitary reasons. Special consideration may also be shown the sick in the matter of food. The common life further requires that whatever is acquired by religious, both subjects and superiors, for the Institute, as has been explained above, is to be incorporated into the property of the Institute. The Constitutions will determine whether it is to be incorporated into the property of the individual convent, the Province or the entire Institute. Nor may a religious hold in his own keeping money or titles belonging either to himself or the Institute. On the contrary, all money and titles to property, such as deeds, stocks, bonds, letters of exchange, and other negotiable instruments as promissory notes, checks, also copyrights, patents, etc. are to be deposited in the common safe. In this wise perfect equality will be established, the practice of poverty rendered easy and acceptable to all concerned and the religious spared many a temptation to transgress his vow.

But, religious are not angels, and as men naturally crave certain comforts, Superiors who are desirous of preserving the lustre of poverty untarnished, will deny subjects nothing that is necessary. Neither will they neglect to allow them a just measure of relaxation compatible with the spirit of the Institute. If superiors are unwisely parsimonious in such matters, there is well-grounded fear that, at least, some subjects may be tempted to seek what is needed from other quarters to the detriment of poverty and the destruction of the common life. Conversely, a subject may not expect the Superiors to furnish what is purely superfluous. By so doing he cannot salve his conscience with the plea that permission has been received. A religious should know that Superiors cannot licitly or, according to the more probable opinion, validly give permission for what is utterly superfluous. In like manner, since the religious is to receive from the Community whatever

is necessary, he may not solicit or accept from others anything for his own personal use without the permission, at least presumed, of his Superiors. To act differently would constitute a sin against poverty.

In connexion with the subject of the common life, the question has been proposed whether the present Canon abrogates the use of the so-called peculium. By the peculium we understand a certain allowance made a religious to provide for his needs. In the first place we must distinguish between what may be termed the independent peculium, viz. that which is used by a religious entirely free from all supervision or action on the part of Superiors, and the dependent peculium, viz. that which is employed with the consent, either implicit or explicit of the superiors and subject to them so that they may curtail or revoke it at will. All authors are agreed that the independent peculium, including as it does unlimited proprietary rights, is opposed to the essence of the vow of poverty and, hence, illicit. Concerning the liceity of the dependent peculium opinions were divided in the past owing to the adverse legislation of the Council of Trent and Clement VIII. We adopt the teaching of St. Alphonsus and Wernz, viz. that customs contrary to the disciplinary laws of the Council of Trent and papal enactments being permissible, such peculium is not illicit, at least gravely illicit, on account of the universal custom. Under the new law we think the matter is to be settled conformably with Canon 5, viz. that where an immemorial or centenary custom exists, such custom may be tolerated if the higher Superiors prudently judge that it cannot be done away with owing to circumstances of place and person. On the other hand, if the circumstances are favorable, we see no reason which will permit the continuance of the custom, short of an apostolic indult.

We shall conclude this section with one or the other remark. A religious may not exercise, independently of the will of the Superior, proprietary rights over articles received from the Community for his personal use, v. g. to give away, to exchange, to destroy, but must employ the articles in accordance with the purpose for which they were granted, and subject to the disposition of the Superior. The independent exercise of proprietary rights over such objects as also negligence in

their use, thus permitting them to deteriorate or go to waste, would be a transgression of poverty. A further transgression, viz. of justice would result if the object belonged to the Institute, not to the religious. For the solution of the question as to what constitutes a mortal sin against poverty or justice, the reader will consult the teaching of the moral theologians. As canonists we are not directly concerned with such points. Possibly, the doctrine of the theologians will have to be readjusted to square with the present depreciated value of property and the impoverished condition of some Institutes. Still, we may be permitted to suggest that the religious who undertakes to play fast and loose with the vow of poverty up to the danger line, is playing with fire and will be scorched sooner or later.

Unsatisfactory, as it must perforce be in the prevalent undeveloped state of interpretation, the foregoing sketch, will, we trust, aid the confessor in directing religious faithfully to discharge the sacred obligations flowing from their vow of poverty. But, not content with merely insisting on the fulfilment of the law, the zealous confessor will counsel his religious penitents, as circumstances and prudence permit, to cultivate the *spirit* also of religious poverty. This spirit urges the genuine religious, in imitation of his divine Model who when he was rich became poor for our sake, lovingly to embrace poverty and uncomplainingly to accept the inconveniences it entails. By such counsel the confessor will contribute largely to to the maintenance of pristine fervor in religious communities and the exclusion of abuses which sapped the vigor of more than one Institute in the past to the ruin of the individual religious and the disedification of God's Church.

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ON THE ARMS ATTRIBUTED TO SAINT GREGORY THE GREAT.

DURING a recent visit to the studio of a friend of mine who is an eminent artist in stained glass I was interested to note certain details of a window he was working on, for a Catholic church dedicated to St. Gregory I. "I should like to use some heraldic emblem in connexion with the figure of the

Saint," he said to me, " and I have just dug this out of Drake." And he showed me a coat-of-arms, carefully drawn according to his author's " blazon ", or technical description in the jargon of heraldry. Here is his reference: [1] " Or, three bendlets gules on a chief of the field two lions counter-rampant of the second, supporting a torteau inscribed *IHS* (St. Gregory's Priory, Canterbury.—Gregory, Pope, C. D. Mar. 12)." That is to say, in normal English, that the lower two-thirds of the shield is composed of seven diagonal stripes, four gold and three red; the upper third has a gold background, and on it are two red lions facing each other and holding a red disc marked with *IHS* in black. In Figure I, I give an outline drawing of these arms, omitting indications of tinctures.

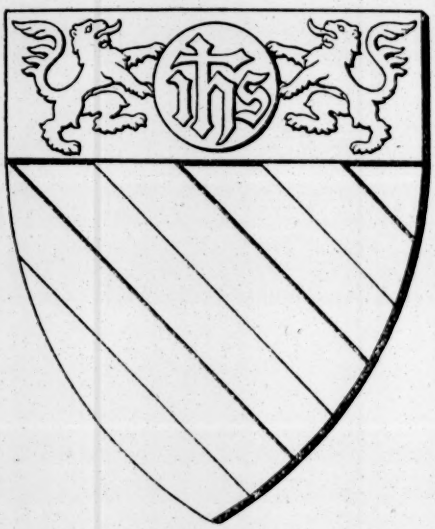

FIG. I.

Now I am inclined to think that the average reader's first impulse at seeing even the term " Heraldry " is to turn the page, eager to skip a mass of pedantic jargon and profitless trivialities. I can only bespeak his patience and promise to reduce at least the jargon to a minimum. A few ecclesiastics of whose churches St. Gregory I is the Patron may be interested to learn

[1] *Saints and Their Emblems.* By Maurice and Wilfred Drake. London. 1916.

something about the meaning of this and other coats ascribed to the great Pontiff; and others may derive some interest and even amusement from an exposition of the procedure of early heralds and heraldic writers in connexion with the armorial bearings of the Saints, which procedure at times bordered on the fantastic.

Let me say at the outset that St. Gregory, in the flesh, never had any armorial bearings. How, then, do we find the full-blown, medieval shield just described—and other shields to be described presently—attributed to him? This is simply one of the historical humors of heraldry, and to the student of that "science" readily explicable. But before exploring the quicksands, let us establish a little solid ground as a point of departure.

Modern scientific heraldic research dates practically from Planché, the first writer to apply to the subject sound acheological method combined with acute common sense.[2] "The most laborious research," he concludes, "the most patient investigation has failed us yet in producing an authority for a truly called armorial bearing in England [or elsewhere] previous to the second crusade, A. D. 1147."

Woodward, writing nearly half a century later, says:[3] "I give my entire adherence to the conclusions formulated by Mr. Planché; and declare that every accession to our knowledge, every piece of authentic contemporary evidence by which since his time our materials for forming a satisfactory conclusion have been so vastly increased, are all confirmatory of this position." And later he adds:[4] "This evidence we should expect to find on sepulchral monuments; on coins and seals; and in any lists, or documents descriptive of events in the course of which armorial bearings would be likely to be borne. Menêtrier (in his *Traité de l'Origine des Armoiries*, p. 54) assures us that there is no tomb of an earlier date than the eleventh century on which armorial insignia are depicted. The earliest instance Menêtrier could find of a coat-of-arms on a

[2] *The Pursuivant of Arms.* By J. R. Planché, Somerset Herald. (Ed. Prin. Lond., 1851), p. 36.

[3] *Heraldry, British and Foreign.* By John Woodward, LL.D. Edin., 1896. Vol. I, p. 32.

[4] *Op. cit.*, vol. I, pp. 44 and 45.

sepulchral monument in France, Germany, Italy, or the Low Countries, was on the tomb of a Count von Wasserburg in the church of St. Emmeran at Ratisbon bearing the date 1010, and the learned father expressed his conviction that the arms had been added on some subsequent occasion when the monument had undergone restoration." With the consensus of three authorities of the first rank, two of the nineteenth century and one, the learned Jesuit Ménestrier, of the seventeenth, we must rest content for the moment.

How then, one repeats, do we find armorial bearings ascribed to the Saints, and other worthies, from Adam down to the twelfth century and thence onward? The answer is that all these coats which antedate the twelfth century are either wholly apocryphal or retroactive. As for apocryphal coats, I have in my collection a fascinating variety ranging from Noah, Osiris, and King Priam, to Prester John and Sir Lancelot du Lac. The medieval writers, innocent of archeology and imbued with the contemporary notion that every personage of consequence had armorial bearings, calmly assigned to any hero of antiquity such arms as the writer deemed appropriately expressive. These innocent inventions, repeated parrot-like by subsequent writers, often eventually crystallized into the "traditional arms" which even Renaissance writers were content to hand down to us with a weight of accumulated silent approval. The temper of the earliest writers may readily be grasped from the following exquisite bit of unconscious heraldic snobbery, from the old Prioress of Sopwell: [5] "Criste was a gentylman of his moder be halue and bare cotarmure of annseturis. The iiij Evangelist berith wittnese of Cristis workys in the gospell with all thappostilles. They were Jewys and of gentlymen come be the right lyne of that worthy conqueroure Judas Machabeus bot that by succession of tyme the kynrade fell to pouerty, after the destruction of Judas Machabeus and then they fell to laboris and were calde no gentilmen and the iiij doctoris of holi chirch Seynt Jerom Ambrose Augustyn and Gregori war gentilmen of blode and cotarmures."

[5] *The Boke of Saint Albans.* 1486.

Well, these four "doctoris" now have their assigned "cotarmures," and, following the usual practice in bestowing apocryphal arms, their shields, with the exception of St. Gregory's, are simply composed of one or more of their attributes. St. Jerome sometimes has a trumpet, St. Ambrose a bee-hive, and St. Augustine a heart pierced with an arrow.

St. Gregory's arms, however, are, as I hope to show, "retroactive". By this term is meant an authentic family coat of, let us say, twelfth century origin at the earliest, pushed back historically, so to speak, and assigned to a pre-heraldic member or supposed member of the family which in time actually bore the arms in question. Perhaps the most striking examples of this retroactive heraldry are to be found in the sixteenth and seventeenth century authors who deal with the genealogies of the French kings. Boisseau, for example,[6] gives the blue shield with the gold lilies of France retroactively back to Meroveus, despite the fact that there are no authentic indications of this regal coat being in existence before the twelfth century. Frizon,[7] writing of the French Popes and Cardinals, even ascribes this royal coat to the first Pope he mentions, Sylvester II. The heraldic implication would be that Sylvester was of the royal blood of France, were it not for the fact that this shield became, some centuries later, the arms of Sylvester's French monastery, which, like many other French foundations under royal patronage, was allowed the use of the arms of its royal protectors. Sylvester himself never saw the coat.

But so legitimate had this wholly unhistorical retroactive use of heraldry come to be regarded in the seventeenth century (and it is to be doubted if the writers who used it were fully conscious of its retroactive nature), that we find Ciaconius[8] and Palatius[9] even assigning the arms of a famous medieval family, the Frangipani, to so early a Pope as St. Felix III, 483-492. It will be worth while investigating, so far as we can, the reason for this ascription, for I believe that by so doing we can solve the puzzle presented by St. Gregory's arms.

[6] *Promptuaire Armorial.* J. Boisseau. Paris. 1657.

[7] *Gallia Purpurata.* P. Frizon. Paris. 1638.

[8] *Vitae et Res Gestae Pontificum Romanorum.* A. Ciaconius. Rome. 1677. I, c. 483.

[9] *Gesta Pontificorum.* J. Palatius. Venice. 1687. I, p. 222.

Ciaconius writes of St. Felix as follows: " Sanctus Felix II perperam dictus III (cum is, qui in Schismate contra Liberium creatus est, Papa dici legitimus nequiverit) patria Romanus, ex patre Felice itidem genitus . . . de nobilissima domo Anicia, quae postea Fregepanum appellata est, sancti Gregorii Papae, Magni Doctoris, Atavus . . . ", etc. And accompanying the portrait (!) of the Pope, Ciaconius has had engraved the arms (of the Frangipani) which I have redrawn in Figure II. First let us consider the Anicii, " the celebrated senatorial

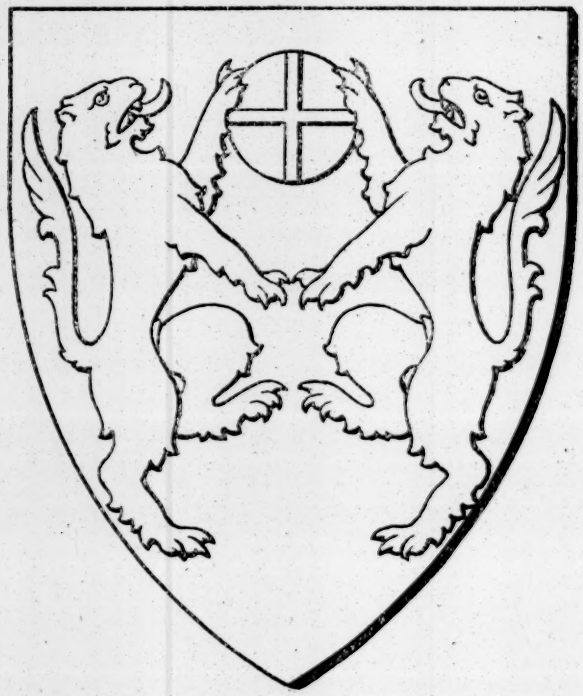

FIG. II.

family which had embraced Christianity earlier than any other in Rome ". " The family of the Anicii," writes Gregorovius,[10] " had been conspicuous from the time of Constantine. Their fame, beyond that of any other senatorial family, filled the

[10] *History of the City of Rome in the Middle Ages.* By Ferdinand Gregorovius. Transl. by Annie Hamilton. London, 1906. I, 99-100.

annals of the city in the last days of the Roman Empire, and even down to the late Middle Ages their name enlisted a traditional homage in the City. It was the Anicii who exercised the greatest influence on the Christian transformation of Rome. Possessed of vast estates in Italy and in many other provinces of the Empire, they occupied, for more than two centuries, the highest offices of the State . . . In the fourth century, the head of the family was Sixtus Anicius Petronius Probus, a man of boundless wealth, and laden with the highest honors of the State. He had shared the consulship with the Emperor Gratian in 371, had been four times invested with the dignity of prefect, and was the last great Maecenas of Rome. In connexion with his gifted wife, Faltonia Proba, Probus, who was a friend of Bishop Ambrosius, acknowledged Christianity, accepting it by baptism shortly before his death." By the end of the fifth century this great house had flowered in the person of St. Felix III, and another century later crowned its exalted honors with the pontificate of St. Gregory the Great, the son of Gordianus and grandson of St. Felix.

As for the Frangipani, they make their first recorded appearance in history, according to Gregorovius,[11] in 1014, in which year one *Leo qui vocatur Fraiapane* is mentioned in a deed. By the twelfth century they had come to fill perhaps as comparatively great a position in the Rome of their day as had the Anicii in the fourth; and, presently, as their splendors increased their genealogical pretensions kept pace with them, till finally they had imposed upon their contemporaries the legend of their descent from the Anicii. "Thus[12] the fictions in the Mscr. Ottobon., n. 2570, of the sxteenth century, which contain a work of Castallus Metallinus *de nobilibus Romanis.* The author made use of Panvinius, *De Gente Fragepana* (a MS. in the *Bibl. Angelica*). Panvinius also wastes time in trying to prove that the Frangipani were Anicii, and Alberto Cassio has designed the gnealogical tree of the Anicii down to Marius the last Frangipani (1654): Memorie de S. Silvia, cap. VI."

One need not "waste time" with Panvinius in determining the truth or falsity of these Frangipani claims, for one meets

[11] *Op. cit.*, IV, 129 n.

[12] Gregorovius, *op. cit.*, IV, 404.

analogous and even more preposterous genealogical claims in the case of nearly every other illustrious Roman house of the Middle Ages. The fabrication of genealogies has long been a favorite occupation of the courtiers of the great. I have in my collection a most imposing genealogy of King Charles II of England back, through Aeneas, to Adam; and as late as Napoleon's day, "experts" did not hesitate to endow him, to his own infinite amusement, with a pedigree assuring him of a filiation from Julius Caesar.

The point is that the Frangipani "got away with it", and had succeeded, by the time Ciaconius was writing his lives of the Popes, in endowing, retroactively, both St. Felix III and St. Gregory I with their family heraldry. Let us then simply accept this interesting fact, and pass to a consideration of the meaning of the Frangipani arms. They are usually blazoned as two gold lions on a red field, facing each other and holding up a circular, gold loaf of bread. They are *armes parlantes*, admirably descriptive of the founder of the family, Leo the Bread Breaker. And further to accentuate their definiteness, and to account for the family name, is the legend that the name was a sobriquet won by an early ancestor, who, at a time of famine in Rome, had distributed bread to the poor. There is now no mystery about this coat-of-arms, which, like all other continental coats, does not antedate the twelfth century: the lions simply celebrate the ancestral Leo (and there had been two distinguished Leo's in the eleventh century), and they are holding up a loaf of the bread which was supposed to have given rise to the Frangipani name. For a student familiar with the simple and perspicuous canons of medieval heraldry forcibily to read into this coat any "fantastical" significance, or even "religious" symbolism, would be a gratuitous work of supererogation. And it would be a grave mistake to regard the circular loaf of bread as representing the Sacred Host. I can find no blazon of the arms of the Frangipani in which mention is made of any Sacred Monogram or cross marking the loaf. The arms ascribed to Saints Felix and Gregory are the Frangipani coat *plus* the silver cross on the gold bread, and this cross is simply the pious addition either of Ciaconius or of some earlier and now anonymous herald. It is not, in my judgment, intended to signify

an actual consecration of the loaf, but, piously, to indicate its Frangipani *breakage,* the white bread within showing through the cleavage of the golden yellow crust.

This coat, then, of Figure II, is the one which should be heraldically used in connexion with St. Gregory the Great, if, indeed, any at all should be used, for it is the one best supported by length of traditional association with his name. But one should clearly grasp the fact that the shield did not come into existence until at least five centuries after the death of the Saint, that it celebrates a hero, an event, and a nickname which are separated from the Saint by nearly half a millenium, and that the sole reason for ascribing this shield—by a curiously current and archeologically unsound retroactivism—to the illustrious Pontiff was the shadowy genealogical claim of a family of medieval nobles. So far as the Saint himself is concerned, the arms mean nothing at all, except that he was later claimed by the Frangipani.

But this is not the coat of arms of Drakes' that I started out with! No, and for the reason that Figure I is, instead of the arms it purports to be, simply a bungled version of the shield of St. Gregory the Second rather than of St. Gregory the Great. Not only the Drakes, whose book is a paradigm of slovenly hagiology, but other modern English writers also have confused the first two Gregorys. The Rev. E. E. Dorling, in a recent book,[13] gives, among a number of admirable drawings, the shield shown in Figure I as the arms of St. Gregory the Great, but in his blazon he gives the monogram on the red roundel as of gold instead of black, which is more grammatical heraldry. But I think he was in general following an earlier English author, Husenbeth,[14] who gives for "St. Gregory, Pope and Doctor" the same coat with, however the upper third, background of the red lions, as of purple, a bit of abominable heraldry which his editor emends to gold. His editor, E. E. Blackburne, gives as *his* source another English predecessor, Willement.[15] But

[13] *Heraldry of the Church.* By the Rev. E. E. Dorling, M.A., F.S.A. London, 1911.

[14] *Emblems of Saints.* By the Very Rev. F. C. Husenbeth, D.D., V.G. Norwich, 1882.

[15] *Regal Heraldry.* By Thomas Willement. Lond., 1821.

without unduly lengthening this inept chain—and I have traced it back as far as a slovenly Venetian edition of Platina by Girolamo Savioni, 1730—let us turn to Ciaconius for the arms of St. Greogry II.[16] These I have drawn in Figure III, and they should be carefully compared with Figure I. The diagonally striped lower half is of gold and red, the horizontal bar is of green charged with a waving line of gold; the upper

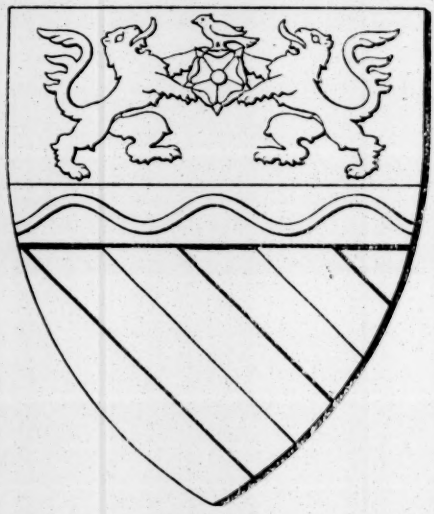

FIG. III.

portion has a silver background, with the lions, rose, and bird of red.

As a matter of fact, these are the arms of another princely medieval Roman family, the Savelli. And as we are primarily considering the case of St. Gregory the Great, we need not concern ourselves with a study of how the Savelli established a retroactive heraldic claim on St. Gregory II. There are notable points of similarity and of difference between the Frangipani and the Savelli coats; but the resemblance between them would be more striking had Ciaconius and others, a bit more logically (!), given the earliest form of the Savelli arms, which consisted[17] of a plain silver shield on which were two

[16] Ciaconius, *op. cit.*, I.

[17] *Origine delle Famiglie Illustri d'Italia.* Francesco Sansovino. Venice, 1670. p. 484.

red lions holding up a red rose. In this simple form it would be difficult at a distance to distinguish the Frangipani arms from those of the Savelli in an untinctured drawing. The early heralds were of course unwilling to attribute this striking similarity to any reason so simple as mere imitative impulse on the part of one or another of two great Roman houses, each rivaling the other in the ingenuous splendor of their genealogical claims. The explanation had to be as magnificent as the claims themselves; and so it should be a joy to the modern uninitiated reader to learn that while the Frangipani coat is derived from that of one of the family's heroes, Hector of Troy, who bore two golden lions on a red field, the detail of the loaf of bread was comparatively modern; whereas the Savelli, deriving from Achilles, who bore two red lions on a silver field, displayed the rose in honor of another ancestor, Aeneas, who bore three roses on silver, and the later added dove from the royal arms of Babylon. Thus we have for St. Gregory II, over whom the Savelli retroactively threw their genealogical net in passing, a coat of unrivaled "significance"! The Savelli genealogists claimed several other early pontiffs, among them St. Eugenius I and St. Liberius; but it should be noted that they never claimed St. Gregory I.

Of the later and more complicated form of the Savelli arms which Ciaconius gives, there are several versions: in all of them the lions are red and the rose is always a rose; the bird is, however, sometimes blazoned as red and sometimes as black, and is called a dove or a martlet; the waving line on the horizontal "fess" is in some versions black and in others gold (in the curiously similar Orsini arms it becomes a blue snake or eel). But the red rose, surmounted by the black or red bird, can by no stretch of the imagination be interpreted as symbolizing the Sacred Host which it has obviously become in the confused English version of Figure I. This version we probably owe to some nameless pious innovator who had carelessly misread the Savelli arms, which Ciaconius gives correctly; who while "improving" the coat calmly omitted the green and gold fess, and who crowned his work by ingeniously confusing St. Gregory II with St. Gregory the Great. That, despite the clearly unconflicting claims of the Frangipani to St. Gregory I and of the Savelli to St. Gregory

II, this confusion persists in writers as recent as the English authors I have cited, is perhaps less surprising than it is regrettable!

I am not infrequently in receipt of letters asking me just what a given coat-of-arms "means", and these inquiries have ranged from the arms of some contemporary Cardinal-Protector of a religious Order to the insignia of some newly evolved parochial sodality. If Figure II from Ciaconius had been sent me to explain, in connexion with St. Gregory the Great, I am so familiar with the tone of the sixteenth and seventeenth century heraldic "astrologers" that it would have been easy to invent in explanation an heraldico-symbolic rhapsody that would have roused those astrologers' envy and have perhaps proved a source of temporary edification to my correspondent. But seriously to explain a given historical or ascribed coat is not always an easy matter. When, because of readily accessible historical data, it can be done fairly adequately, the explanation may help a little bit toward pulling so intrinsically interesting and sane a subject as heraldry out of the swamp of sentimentality and miscomprehension in which it has so long languished.

PIERRE DE CHAIGNON LA ROSE.

Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

DECRETUM CIRCA NOMINATIONEM ADMINISTRATORUM IN DIOECESIBUS VACANTIBUS DOMINII CANADENSIS ET TERRAE NOVAE.

Cohaerenter ad ea quae pro dioecesibus Foederatorum Americae Statuum Apostolica Sedes statuit decreto diei 22 februarii 1919, SSmus Dominus Noster Benedictus Pp. XV censuit et decrevit, ut etiam in dioecesibus Canadensis Dominii et Terrae Novae, quoties vacaverint, ad ipsarum gubernationem eadem regula vigeret.

Itaque, dempto Archiepiscopis et Episcopis iure nominandi mortis causa dioecesanum Administratorem, in posterum in omnibus memoratis dioecesibus, quatenus speciales circumstantiae observantiam canonis 427 impediant, si in iisdem quinque saltem vel sex Consultores dioecesani non adsint; Archiepiscopus aut Episcopus senior provinciae ecclesiasticae providere poterit, cum ratihabitione Delegati Apostolici, pro nominatione Administratoris durante sedis vacatione. Idque per triennium, dummodo interim coetus Consultorum non fuerit auctus ad numerum superius indicatum.

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 8 maii 1919.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsessor.*

SACRA CONGREGATIO DE RELIGIOSIS.

De quibusdam Libris ad Instituta Religiosarum Iuris Pontificii pertinentibus, revisioni et correctioni S. Congregationis subiiciendis.

In Congregatione Generali, habita in Palatio Vaticano die 29 martii 1919, Emi ac Revmi S. R. E. Cardinales negotiis Religiosorum Sodalium praepositi, opportunum iudicarunt praescribendum ut omnia Instituta et Congregationes Religiosarum Iuris Pontificii libros quoslibet, continentes consuetudines, usus aut similes quocumque nomine veniant (*Direttorio, Coutumier*, etc.), apud eas in usu, praeter Constitutiones adprobatas, necnon preces proprias Instituti, in communi recitari solitas, inspectioni et correctioni huius S. Congregationis subiiciant; idemque exigatur in novis Institutis adprobandis.

Facta autem relatione SSmo D. N. Benedicto Pp. XV per R. P. D. Secretarium, in audientia diei 31 eiusdem mensis, S. S. sententiam Emorum PP. adprobavit ac propterea mandavit ad hoc fieri Decretum.

Haec S. igitur Congregatio vi praesentis Decreti mandat ut omnia et singula Instituta seu Congregationes Religiosarum Iuris Pontificii, seu etiam Piae Societates mulierum sine votis ad modum Religiosarum in communi viventium a S. Sede adprobatae, libros quosvis ut supra recensitos, intra terminum unius anni ad eamdem S. Congregationem transmittant.

Curent autem Revmi Ordinarii locorum, in quibus Supremae Moderatrices alicuius Instituti et Congregationis mulierum, de quibus agitur in praesenti Decreto, commorantur, ut illas quamprimum de imposita obligatione certiores faciant: easque admoneant non prohiberi in Institutis et Congregationibus respectivis dictorum librorum usum, quousque ab hac S. C. aliter, si casus ferat, statuatur.

R. Card. Scapinelli, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

S. CONGREGATIO RITUUM.

I.

De Missa et Communione durante Expositione SS. Sacramenti.

Rmus Dnus Paulus Bruchési, Archiep. Marianopolitanus, Sacrae Rituum Congregationi eá quae sequuntur, reverenter exposuit; videlicet:

" In nonnullis ecclesiis et oratoriis publicis vel semipublicis, ubi Ssmum Eucharistiae Sacramentum legitime asservatur, usus quidam introductus est, ut Missae cantatae vel lectae coram Ssmo Sacramento solemniter exposito in Altari celebrentur, atque intra vel extra Missas in eodem Altari, durante expositione, Sancta Communio Christifidelibus administretur. Hinc idem Archiepiscopus postulavit: Utrum hic usus permitti, vel tolerari possit? ".

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, omnibus perpensis, praepositae quaestioni respondendum censuit:

"Ad primam partem, praefatum usum *non licere*, sine necessitate, vel gravi causa, vel de speciali indulto; et ad secundam partem *negative*, iuxta Decreta, et detur Decretum n. 3448 *Societatis Iesu*, 11 maii 1878, ad I."

Atque ita rescripsit, declaravit et confirmavit die 17 aprilis 1919.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

II.

De Usu Bursae pro Corporalibus.

Proposito dubio: "An usus bursae, corporalibus includendis destinatae, permitti possit pro colligendis eleemosynis? ", Sacra Rituum Congregatio, audito specialis Commissionis suffragio, respondendum censuit: *Negative.*

Atque ita rescripsit, et servari mandavit. Die 2 maii 1919.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

III.

Decretum super Occurrentia Duorum Responsoriorum de Tempore cum Duobus Responsoriis Apostolorum et Evangelistarum, vel Martyrum tempore paschali.

A Sacra Rituum Congregatione pro opportuna declaratione postulatum fuit:

"Quaenam norma sit habenda quoties, infra Hebdomadam I et II post Octavam Paschae, in Communi Apostolorum et Evangelistarum vel martyrum, Tempore Paschali, in II vel III Nocturno recurrant ea Responsoria, quae iam fuerint in primo Nocturno recitata, cum Lectionibus de Scriptura occurrente."

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, omnibus sedulo perpensis, ita rescribendum censuit:

"I. Tum in Communi Apostolorum et Evangelistarum, tum in Communi Martyrum, Tempore Paschali, loco septimi Responsorii *Ego sum vitis*, dicatur Responsorium: *Tristitia vestra*, quoties in I Nocturno recitatae sint Lectiones de Scriptura occurrente cum suis Responsoriis de Tempore, Feria III et VI infra hebdomadam I et II post Octavam Paschae.

"II. In Communi autem Apostolorum et Evangelistarum, Tempore Paschali, loco Responsorii quinti: *Virtúte magna*, dicatur Responsorium: *Pretiósa in conspéctu Dómini*, quoties in I Nocturno Lectiones fuerint de Scriptura occurrente cum suis Responsoriis de Tempore, Feria IV et V infra hebdomadam I et II post Octavam Paschae.

"III. Futuris autem editionibus Breviarii Romani, in Communi Apostolorum et Evangelistarum, Tempore Paschali, post Responsorium quintum, inseratur sequens Rubrica: "Feria II et V infra hebdomadam I et II post Octavam Paschae, quoties in I Nocturno Lectiones fuerint de Scriptura occurrente cum suis Responsoriis de Tempore, loco praecedentis Responsorii de Tempore, dicitur sequens: *R. Pretiósa in conspéctu Dómini, allelúja, * Mors sanctórum ejus, allelúja. V. Custódit Dóminus ómnia ossa eórum, unum ex his non conterétur. * Mors*,".

"Item in Communi Apostolorum et Evangelistarum et in Communi Martyrum, Tempore Paschali, post septimum Responsorium inscribatur haec Rubrica: "Sicubi, Feria III et VI infra hebdomadam I et II post Octavam Paschae, quoties in I

Nocturno Lectiones fuerint de Scriptura occurrente cum suis Responsoriis de Tempore, loco praecedentis Responsorii dicitur sequens: *R. Tristítia vestra, allelúja, * Convertétur in gáudium, allelúja, allelúja. V. Mundus autem gaudébit, vos vero contristabímini, sed tristítia vestra. Convertetur*„".

Atque ita rescripsit, declaravit et servari mandavit. Die 16 maii 1919.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

COETUS S. R. E. CARDINALIUM A SUMMO PONTIFICE PECULIARITER DESIGNATUS.

Dubia circa Competentiam SS. CC. Concilii et de Religiosis in quibusdam negotiis Religiosorum.

In peculiari coetu Emorum Patrum iuxta canonem 245 Cod. Iuris Canonici a Beatissimo Patre designatorum propositis dubiis:

1. Utrum omnes quaestiones, seu instantiae, quae attingunt aliquod ius, aut commodum (seu interesse) alicuius familiae religiosae, aut sodalium religiosorum, spectent privative ad S. C. de Religiosis.

2. Utrum concedere, servatis consuetis normis, sanationes et condonationes quoad praeteritum, et reductiones quoad futurum relate ad capellanias et alia legata, quae, licet concredita non sint Ordini aut familiae religiosae, qua talis, erecta tamen aut translata reperiuntur in ecclesiis religiosorum, spectet ad S. C. Concilii, an potius ad S. C. de Religiosis.

3. Cuinam Congregationi competentia tribuenda sit quoad dispensationem ad Ordines sacros recipiendos a Religiosis sive ex defectu aetatis sive ab irregularitate, sive quoad alias conditiones quae ad conferendos Ordines requiruntur, sive quod ad studia pertinet quae sacris ordinationibus sunt praemittenda.

4. Cuinam Congregationi competentia tribuenda sit quoad religiosos dispensandos, qui propter morbum vel alia de causa a Missae celebratione physice vel moraliter impediuntur, veluti si pedibus consistere non valeant.

Emi Patres Cardinales, quibus a SSmo D. N. Benedicto PP. XV resolutio commissa fuit, respondendum censuerunt:

Ad. 1. *Affirmative:* in sensu tamen canonis 251 Codicis Iuris Canonici.

Ad 2. Privative ad S. C. de Religiosis, quoadusque legatorum administratio et adimplementum concredita sint Religiosis.

Ad 3. Ad S. C. de Religiosis.

Ad 4. Ad S. C. de Religiosis.

Quae omnia SSmus D. N. rata habuit et confirmavit.

Romae, die 24 martii 1919.

✠ C. Card. De Lai, Episc. Sabinen., *Secretarius.*

ROMAN CURIA.

Pontifical Appointments.

29 January, 1919: Mgr. Joseph Lebeau, of the Archdiocese of Ottawa, Canada, made Privy Chamberlain supernumerary of the Pope.

24 April: Mr. P. Basil Lamarre, of the Archdiocese of Montreal, Canada, made Knight of the Order of St. Gregory the Great, civil class.

25 April: Mr. Nicola Rivero, of the Diocese of S. Jago di Cuba, made Knight of the Order of St. Gregory the Great, civil class.

30 April: Monsignors Louis Dubuc, Francis Xavier de la Durantaye, John Edward Donnelly, Joseph Arsene Richard, Joseph Avila Belanger, and Ermenegild Cousineau, all of the Archdiocese of Montreal, Canada, made Domestic Prelates.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION determines that in the cases of vacancies occurring in the episcopal sees of Canada and Newfoundland, the archbishop or senior bishop of the province, with the consent of the Apostolic Delegate, is to appoint an administrator, wherever the election cannot be held according to the prescriptions of Canon 427, owing to the want of the required number (five or six) of consultors. This provision holds for three years, so long as the requisite number of consultors has not been supplied.

S. CONGREGATION OF RELIGIOUS requires that all institutes and congregations of Sisters under the authority of the Holy See should submit to it their directories, books of customs, rituals, and community prayer books, besides the approved constitutions. The decree applies to all religious houses and pious associations of women living in community and enjoying the approbation of the Holy See. Ordinaries are requested to give notice to the superior generals of the various religious communities under their jurisdiction that this ordinance of the Holy See be complied with within one year, that is by the end of March 1920. Meanwhile the respective religious houses are free to continue the use of the books mentioned until the S. Congregation makes other arrangements.

S. CONGREGATION OF RITES (1) answers a question regarding the practice in certain churches and oratories of celebrating Mass and giving Holy Communion at the altar on which the Blessed Sacrament is exposed; 2. rules that the burse in which the corporal is to be kept may not be used for the purpose of collecting alms; 3. decides a rubrical doubt regarding the *Responsoria* in the Office of Apostles and Martyrs during Paschal time.

A SPECIAL CONGREGATION OF CARDINALS defines the competency of the S. Congregation of the Council and of the S. Congregation of Religious in respect of privileges and dispensations for religious communities.

A CALL FOR MISSIONARY ACTIVITY.

To the Editor, THE ECCLESIASTICAL REVIEW.

We have learned much from the war. Among other things we have learned the power of organization. Organization "put over" the loans; organization made possible the welfare work of the Knights of Columbus; organization greatly increased our industrial production. Organization is the multiplying of the power of one agent by an indefinite number: the total will depend on the power of one and the size of the multiplier. Organization does more than this: the consciousness that the power of one will be multiplied by the indefinite multiplier stimulates one to act, and arouses to action thoughts and forces which have lain slumbering in the hearts of men. Many refrain from placing a beneficent act through the realization that the individual act is inadequate to effect a desired result. For instance, a man may forbear to raise his voice against some mighty wrong through the consciousness that his one voice will be unavailing against the mighty opposing forces. But if the man were sure that five million persons would endorse his utterance, he would be emboldened to oppose a sea of evils.

It is the writer's humble purpose to apply these reflections to a movement to promote the missionary activities of the Catholic Church in the United States.

Every year a few dollars are collected for this purpose, but the amount is not sufficient to accomplish what should be accomplished. We are put to shame by the missionary activity of the non-Catholics of the world. It would seem that our faith had lost some of its vigor. Our hero priests have gone forth to the difficult fields of mission work. They shrink not from hardship, danger and death. They have done much with the few resources available, but their bitterest sorrow has been to see great opportunities lost to them through lack of means. We have placed them in the front rank, where the fighting is the hardest, and have abandoned them as Joab abandoned the brave Uriah. And now worse conditions threaten them. The ruin of Europe wrought by the war has cut off many sources of revenue hitherto available. If help is to come to the missions, it must come from our favored nation. In the lots of nations,

"the lines have fallen to us in pleasant places; we have a goodly heritage". It seems therefore that the Catholic people of the United States are called upon to do something more for the missions than they have done. The world belongs to the Catholic Church. To her alone was said: "Go, ye, into all the world, and preach the Gospel to the whole creation. He that believeth, and is baptized shall be saved; he that believeth not shall be condemned (Mark 16: 15, 16). Yet we find agencies that have no divine commission far more active in religious enterprises than we are. The Methodist Joint Centenary Campaign for one hundred five millions passed its goal on 10 June, 1919. The total then had surpassed one hundred six millions, with several subdivisions still to report.

Non-Catholic missionary agencies plan to raise within a year six hundred million dollars. These bodies are represented by business men of executive ability and seasoned experience. They employ sound business methods and thus command the confidence of successful men. Their movement is not monopolized by the clergy. It is a mistake to believe that nothing can be done in the Catholic Church save by the clergy. Many pious, zealous, effective priests are incompetent administrators of temporal goods. The teaching of the Church is the province of the clergy; the regimen of the Church is the exclusive function of the clergy; the ministration of the Sacraments is likewise their exclusive function: but the temporal goods of the Church may be better administered by laymen as by a mixed commission. The bishops in the Council of Nicaea defined the consubstantiality of the Son of God, but Constantine the Great managed the temporal affairs. The writer believes that there is a mighty force latent in the Catholic laity of the United States ready to spring into beneficent action if it be given a proper freedom of action and an object worthy of noble effort be pointed out.

In the earlier years of the Church's growth in the United States, the priest was, for the most part, obliged to unite in himself the management and control of all the activities of the Church. The temptation lays hold on many still to cling to that absolutism; the consequent exclusion of the coöperation of the laity retards many good works.

Now to the point in question. Our Catholic population with sufficient accuracy may be reckoned at twenty millions, with a clergy of about twenty thousand. We may estimate one-half of the clergy and two-thirds of the people to be in such a state that they cannot be expected to contribute anything to outside work. Let us therefore estimate six million people and ten thousand priests as active participants. Using the experience of the organizers and leaders of other drives a fund of one hundred million dollars should be spread on this census. The apportionment would not be a difficult matter for the reason that the whole country is organized into dioceses and parishes. Everybody belongs to some diocese or vicariate. The work of organization would therefore consist of getting in touch with the heads of dioceses and parishes and through them of appointing committeees to raise the quota. This method was eminently successful in the Knights of Columbus Fund, and we all know what a benefit it has conferred on the Catholic Church.

In a paper like this, which may receive a faint response, or no response, it would be useless to evolve the particular features of the plan. Only the general principles are here apposite. The Fund might be called the " Catholic Missions Foundation of the United States ", and should be properly incorporated. It should be controlled and managed by a mixed Board of Trustees having constitutional powers and by-laws. The Trustees should be chosen for their uprightness and executive ability. A convention of bishops, priests and laymen at the call of Cardinal Gibbons might elect the first Board of Trustees. Thereafter vacancies should be filled by the Board itself. The entire Fund should be invested in such securities as are by law allowed as the securities for investment of trust funds.

No part of the principal should be expended for any purpose; it should be a permanent foundation, the fruits of which should be applied to the missions in the manner that competent authority should decree. This feature of the Foundation will especially appeal to the donors. A man loves to perform some good work that will live after him. The innate desire of immortality diffuses itself into a desire to do something that will enter as a part of one's immortality. It is an enticing thought to know that countless generations yet to be shall be benefited

in their highest interest by an act within one's power to place. The writer has never given more than one dollar at any time to any of the many missionary appeals. He would give five hundred dollars or a thousand dollars to a "drive" to establish a permanent Fund which would in a way perpetuate his activity after the grave has received its grim payment. This plan seems to the writer to be feasible. It is easy to move the Catholic people to zeal for the missions. A unanimity of sentiment surely exists in our body on this point. The movement can hardly succeed unless those whom Divine Providence has put in the high places of authority take it up and give it sanction. They can marshal into concerted action mighty forces. Every Catholic publication in the land and many non-Catholic publications would freely afford the necessary publicity. Every priest could be expected to proclaim it from the pulpit. The people would be filled with a holy fire; the power would be irresistible. Diplomas of a most durable character should be sent to everyone who contributes his quota; these diplomas would remain as most honorable heirlooms from generation to generation.

A. E. BREEN.

St. Francis, Wisconsin.

MARYKNOLL MISSION LETTERS. V.

THE REV. FR. FORD, A.F.M., TO HIS CONFRÈRES.

YENCHOW FU, SUNDAY, NOV. 10, 1918.

Dear Fr. Superior:

The address may surprise you, so I will keep my thoughts of Peking on ice to write first of Yenchow-fu. Fr. Price intended to stop at Tsinanfu for a day and then spend a few hours at Yenchow-fu to see what the Society of the Divine Word was doing here. Our train from Peking was three hours late in arriving at Tsinanfu and got there at eleven at night. As we had not warned the Franciscan Fathers against our arrival, we decided not to get off but to go on to Yenchow-fu. The train pulled in at 3.30 and as we buttoned our overcoats and shivered in the cold dark we hesitated whether to try our luck here or go further, but the train pulled out and left us to our fate, so we made for the light in the station

waiting-room. There were no chairs, so I tackled the station-master. He gave us the usual Chinese kindness and invited us into his combination bedroom and office. It was warmer than elsewhere, for the kerosene lamp gave as much heat as light and the windows had never been opened. We dozed on two chairs till daybreak when I displayed the address of the mission written on a sheet of paper. The man smiled and answered that he was a Catholic and showed us his rosary. He said that he always carries it with him as the bandits are dangerous hereabouts and actually we could not get into the city of Yenchow-fu—3 lis away—until seven o'clock, as the gates of the city were closed against the bandits. The stationmaster's assistants were also Catholics, products of the Lazarists' schools at Peking. One spoke English and French, the other English and German.

At seven we waylaid a grateful Chinaman pushing a wheelbarrow, which takes the place of the cab or rickshaw here, and I with the bags balanced Fr. Price while the native shoved us along. There is a custom here, handed down for generations, with the wheelbarrow, never to use axle grease. The Chinese like the squeaks, but five minutes of it was as much as we could stand, and, besides, there is an undemocratic something about one man pushing another on a wheelbarrow. There must be only one gate to the city of Yenchow-fu for it seemed as if we walked round three sides of it before reaching a narrow opening guarded by soldiers. The streets are real "backwoodsy". There was some attempt at decorating the arch in the dynasty of somebody or other, but several of the stones have fallen and lie in the middle of the puddle that marks the limits of the street. The gateway was narrow enough when built, yet the "city" allows small shops to be built on one side that shut off half the road, while opposite them is the lean-to of an old beggar. He was the most wretched I have seen so far. It was bitter cold and the narrow passage was simply a flue for the wind, yet this old cripple had leaned a piece of straw-matting against the stone wall and called it home. Absolutely all he wore was a potato sack tied on by cords. In the two days here I saw three persons clad in the same way.

The officers searched our bags for concealed weapons, though they did not ask for passports. This region as well as central

and southern China is overrun with brigands. The daily papers complain that the government soldiers sent to put down the brigands, either sell their firearms to the bandits or join their ranks. These are perhaps rare cases.

After twenty-four hours of dozing against a wall or leaning over a table, from Peking to Yenchow-fu, we were far from presentable, but the welcome given us at the Bishop's made us forget our stubby chins and bleary eyes. We slept most of that day, while the Fathers planned trips for the morrow. We were "tickled" to find that most of the priests and brothers and even the Sisters could speak a few words in English, while two or three were fluent talkers. Bishop Hennighaus and Fr. Koesters appointed themselves our body guard and gave us a better insight into details of mission work than we had before. The mission is a model for methodical thoroughness and every branch has been given some attention. The war made but little inroads into the personnel here, as the German Government did not mobilize German missioners. Some inconveniences rising out of the raids of brigands and from Japanese supervision of the Shantung German concessions hamper work a little, but the Fathers are well entrenched in the life of Yenchow-fu and appreciated by both the official circles and the workingman. While talking to Fr. Koesters, a Chinese catechist, a woman, brought him word from his mission at Tsaochowfu that the brigand chief was hoping for his return soon to mediate with the local government regarding a cessation of hostilities. The brigands treat the missioners kindly though occasionally there are a few inimical to them. One of the priests resting here for a week has been in seven engagements between the police and the brigands. One time a cannon ball from a three-inch gun pierced the chapel and came within a few feet of hitting him. Another day a petty brigand captured him. He was given permission to visit the church in passing and in the presence of the robbers he consumed the Blessed Sacrament for fear of insult. He was about to leave with his body guard when a friendly chief interfered and ordered his release. He has been obliged to be without the Blessed Sacrament in his chapel except at Mass and the worry and excitement wore him down so that the Bishop called him to Yenchow-fu to rest—for *one week!*

On Saturday, November 9, we became missioners for the day. At seven in the morning we began a three hours' drive to Chefu, the tomb of Confucius and the headquarters of the religion that has sprung up after his death in his honor. The pilgrimage was imposing. First came Fr. Price's wagon drawn by a white donkey and a mule in tandem, then I on the back of a sturdy pony with dainty steps that shook every bone out of joint and in again, and Fr. Koesters in his wagon drawn by two mules. Another Father rode with Fr. Price. These native wagons are miniature prairie schooners, not long enough to lie down in nor high enough to move about in, but well padded, with a curved roof and massive wheels studded with nails. The harness is a wonderful interlacing of ropes and ribbons and no reins are used; the animals obey the voice of the driver or the crack of his long whip, though we were told that the Chinese rarely beat their animals. We can testify to the gentleness both of the Chinese and the Japanese. At Nara near Osaka, in Japan, the public park was devoted to the sacred deer of Nara and the timid animals walked among the passers-by without showing any fear. Imagine American youngsters missing a chance to torment them! And in China the dogs, cats, pigs, and sheep dodge carts and pedestrians with little concern for their hides. It speaks well for the treatment they receive.

We had dinner at a Chinese inn. I would have mistaken it for a shed except that it had a table in one corner. A dirt floor, tattered paper window-panes, and four stoves decorated the inn; and the meal was tea, seven cups of it, hot and well watered, and a nameless something that had the taste of boiled asparagus, but Fr. Koesters reinforced it with bread and ham and "smokes". We made the home journey of about fifteen miles in three hours. A compass is necessary in this section of China. It is a level plain as far as the eye can see and we boldly tramped and trotted over fields of winter wheat. The road is made by the first wagon that passes and as that leaves a track of mud in its wake the next voyager takes a line parallel to it to avoid the ruts, and the road after a week widens out over the fields. No farmer thinks of objecting to the havoc done his crops and there is no organized government to construct roads. Several times water came as high as the hub

of the wheels and once in crossing a stream over a narrow bridge the ponies were badly frightened by the cascades. On this trip we passed two funeral processions. Paper effigies of the houses and cattle owned by the deceased were borne by pall-bearers to be burnt at the grave of the lamented, who was mourned only by official wailers. The leader of the procession played a sort of *come-all-ye*. Following him were four hags leaning on sticks and weeping crocodile tears as they staggered under their grief. The family drove behind, smiling and chattering, in front of the coffin slung on ropes and carried by eight or ten coolies stripped to the waist and puffing under their heavy load. It was all more pitiable than ludicrous; the one consoling feature was that the Chinese have a belief in some sort of an after-life, though Confucius hesitated to teach much about it.

The seminary here has about forty students, bright fellows some of them, and better versed in Latin than most seminarians. They promised to correspond with Maryknollers and they remarked that hitherto the Americans they had seen had always been Protestant missioners. They too use the same textbooks as we at Maryknoll, in Dogma and Moral.

There is a printing press here that has turned out 130 books in Chinese and Latin, mostly devotional books, though several are refutations of Confucianism. The Brother Printer presented us with visiting cards bearing our official Chinese name which had been given us by the Chinese consul at Peking. Mine is Fou-er-day, meaning " Happiness and Virtue ". Fr. Price's is " Pou-ri-ce " meaning " Universal Jewel (is) here ". Not 'alf bad for our mission? The Chinese like exalted titles, though one of the priests here was given the Chinese equivalent of " Chimney " for his name.

I forgot to say that, as we entered the Mission compound headed by our wheelbarrow, on the first day, the Brother responded in bad French to my equally poor French, that the *American Mission* was further down the road. Our beardless chins and American dress misled him into believing that we were Protestants. However, we were not two hours in Yenchow-fu before word was passed from mouth to mouth that we were priests and in speaking later to a soldier we found he knew we were American priests en route for Canton.

The Bishop is forming here a native Sisterhood of the Holy Family. He has eighty virgins at present, who teach catechism and even elementary studies in schools throughout the vicariate. They go two by two from one village to another giving instructions. Their period of formation extends from four to seven years in a sort of normal school. They take yearly vows.

The hospital was interesting, especially the men's wards, which had dentists' and oculists' outfits. There were twelve soldiers in one ward; with various limbs amputated or trussed; whose wounds were the result of a recent conflict with the bandits. The Brother treats bandits and government soldiers without distinction and has won his way into the hearts of both lawless and law-abiding.

The Mandarin of Yenchow-fu called on the Bishop while we were there. He had been a patient in the hospital and gave a donation of $400 for the Dispensary. The Brother has had 35,400 consultations and 7,000 patients in the hospital during the past year. He showed me his rows of medicine cases almost empty and wistfully wondered where he would get their fill. The Sisters are in a similar fix with their dispensary for women. There are also wards for lepers and typhoid patients, but we were not invited to inspect them.

It was harder to leave Yenchow-fu than to enter it. There is only the one train at midnight and the city gates were heavily locked. Fr. Koesters with his mule teams rattled us through the lanes loud enough to wake the guards, however, and a written order from the mandarin swung the huge gates for us; and as we drew up in real medieval style before the station, the watchman blew a horn to announce that the train had just left the last station and would soon carry us in its cold and draughty bosom toward Shanghai. I found an upper berth with three fairly quiet Chinamen, while Fr. Price with my overcoat about his knees said his rosary till five o'clock, until another berth was vacated. We had to miss Mass for the first time since leaving San Francisco, so we slept late.

At Pukow we drew in two hours late and there was a scramble to cross the Yangtse by ferry. The small scow was already full when we reached the pier, but an Italian passenger yelled to us to jump in. The boat was moving away as I threw my bag ahead of me and leaped on board; Fr. Price

followed. He miscalculated the speed of the vessel and used energy enough for an eight-foot jump, though the boat was only two or three feet from the dock. He landed on several of us safely. There was another scramble for rickshaws and carriages at the landing in Nanking; for, like most of the railway lines we have struck so far, the Nanking-Shanghai line is at the other end of the city. We *jewed* the driver of a carriage from $1.00 down to fifty cents, though I feel he got the better of the argument as we had little time to choose our vehicle. Nanking is the speediest town we have met and the little pony clattered along through narrow streets as fast as husky shouting could urge him. We swayed from side to side and finally hit a rickshaw, sending the occupant to the ground and crushing a wheel. Luckily he was not hurt and we left the "footman" to argue with the damaged rickshaw's owner and tore through the street as though nothing had happened. The train is supposed to connect with that from Tientsin-Pukow, but the conductor had grown tired of waiting and pushed on. We had until midnight to wait and a rickshaw brought us to the little church. Five minutes with the sacristan convinced us that the pastor was not at home, and he obligingly gave instructions to the rickshaw men to take us to the next mission post where the priest made his headquarters. Had we known beforehand it was five miles away we would have hesitated, but the two tireless pullers trotted the distance without murmuring and, to ease our conscience, we gave them twice as much as they expected. Nanking is a small Shanghai as far as European buildings go, and we passed rows of stately dwellings and institutions which we found later were American Protestant missions and schools. Fr. Verdier, S.J., is the missioner here and speaks excellent English. He had with him Fr. Goulet, S.J., a Canadian, who had been to Maryknoll only last year while studying at Poughkeepsie. He is in his third month of Chinese and is hopeful of learning it eventually. Fr. Verdier accommodated us with some Chinese money. I had run short owing to the unexpected stops we made and our letter of credit is good only in a few of the port cities. By the way, Fr. Verdier is the only Catholic missioner in this big city while the Protestants have over 200 Americans here on their payroll.

The night train brought us in to Shanghai and to the M. E. (Paris Seminary) Procure in good time for Mass. Fr. Price offered his Mass in thanksgiving for the Ally Victory that seemed imminent. I said the Mass " Pro Pace ", and then at breakfast the news was flashed to us that the armistice was signed and the Kaiser had abdicated. Shanghai is en fête, guns booming, flags flying and churchbells ringing. How happy Fr. Ver Brugge must be and our Holy Father and indeed all Christendom and even pagan China and those who have the welfare of the missions at heart. The world will celebrate Christmas with the Christ Child in true happiness with peace on earth and love in all hearts; and we in China and you at home will greet the new-born Babe of Bethlehem with lighter hearts and greater joy than we have felt in these past four years; and over here we shall be forgiven if we strain our ears to catch an echo of your midnight solemn Mass at Maryknoll. I am taking advantage of recreation after dinner to send off these lines, but I am despairing of telling you of our stay in Shanghai as so far in three hours we have visited the Bishop, St. Joseph's Church, the Jesuit Church in the heart of Chinatown, a converted temple 300 years old, the " Helpers of the Holy Souls" who conduct numerous schools and orphanages hereabouts, ending up with several Buddhist and Taoist temples. However, I'm sure of a breathing spell on board the ship for it all.

Please write us if there are any ordinations and, if possible, in time that we may be united with all at the time.

Affectionately,

F. X. FORD.

NATIONAL CHURCHES AND THE BOSTON SYNOD.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article appearing in the June number of the REVIEW under the title " Removability of Pastors of 'National' Churches " attracted my attention in its reference to the " Sixth Boston Synod " and I have consequently been very anxious to see exactly what the decrees of this Synod said in the regard before giving my impression of the matter concerning which the " Sacerdos Anceps Haerens " writes his interpretation. I

feel sure we both had the same opportunity for forming a judgment on this point. We both attended the Synod and both received the Synod booklet.

In the Synod booklet appears this statement: "The territorial divisions of our diocese are now parishes. Our pastors henceforth are canonical parish priests." Further along it is indicated: "All parish priests, however, have not the same stability of tenure. Those who were hitherto permanent rectors are now irremovable parish priests. All others are removable parish priests, as also will be their successors unless we decree otherwise in specific cases." Finally, we find, "Pastors of so-called 'National' churches, to whom the care of a people speaking a foreign tongue, in a determined territory, has been given, are likewise removable parish priests. Their jurisdiction, however, extends only to those of their own tongue residing within their territory who have not yet chosen to affiliate themselves with the English-speaking parish."

In the Statutes which have just been issued and my copy of which I have before me, I find this ruling (which I quote in full) on National churches:

> Rectores ecclesiarum pro diversitate sermonis vel nationis fidelium jam provisarum restringantur limitibus jurisdictionis eis concessis et nunquam nulloque sub titulo invadant jura et munera parochorum in quorum territorio erectae sunt.

From the above decrees the status of the pastors of National churches is very clear and the dilemma in which the writer of the article in your June number finds himself, vanishes. There appear two distinct categories of parish priests, those irremovable and those removable. The permanent rectors under the former legislation become automatically irremovable parish priests under the Code and the decrees of the Sixth Boston Synod. The former pastors or rectors similarly become removable parish priests, as do all future appointees to the charge of parishes, except in specific cases wherein the Ordinary indicates that the appointments are irremovable. In fact all appointments made in Boston since the Synod bear the clear description in each respective case "irremovable" or "removable".

Hence any pastor of a National church who may have been a permanent rector (no such case obtains in Boston) under the old law becomes an irremovable parish priest under the Code. There is no difficulty about that. The former pastors, whether of territorial parishes, which were the direct object of the legislation in the Code, or of our so-called National churches, become removable parish priests. That, too, is plain. There does appear a slight difference, however, in the Boston decrees quoted with regard to the canonical parishes, which formerly were called " quasi-parochiae," and the parishes erected around the National churches. There is no doubt that the former take positive precedence and that the jurisdiction of the latter is subordinate to that of the former.

This is unmistakably the intent of the Boston decrees, as it is the mind of the Code. The National churches have no parish lines; they have jurisdiction over those of a prescribed district speaking the language of their nationality; they have no jurisdiction over those of the respective nationality who learn English and choose to affiliate themselves with the canonically-established territorial parish in whose church the language of this country is spoken. The parish priests, therefore, of National churches, have the rights and obligations prescribed by the Code; but, since their jurisdiction is markedly limited, a more distinctive and proper title for them is that of Pastor, their flock being undetermined and free to change, even in the very district within the changeable limits of which live the particular nationals to whom they minister.

A BOSTONIAN.

CANONICAL STATUS OF NATIONAL CHURCHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The point raised in your June number by " Sacerdos Anceps Haerens " seems to be very clearly answered by the Code itself.

In the first place, the Code distinctly indicates that no more " National " churches should be established without the express consent of the Holy See, denoting beyond doubt that they are to be restricted to the purpose for which they were instituted according to the ruling of the Sacred Congregation of the Propaganda Fidei quoted in the letter of the Apostolic Delegate at Washington, under date of 12 May, 1897. These churches

were established for the purpose of ministering to the needs of those Catholics of a locality who could not understand English, the language of the country, or who preferred to continue the performance of their religious duties through the medium of their native tongue. The above-mentioned quotation from the letter of the Apostolic Delegate makes a point of the requirement that these " National " churches, which are not supposed to have had defined territorial limits, must not infringe the rights of the established parishes within whose territory they stand. Otherwise, there would be no end of confusion.

Secondly, if a bishop erects such a " National " church into a Permanent Rectorship, under the old terminology, he must define the lines of its jurisdiction and the Irremovable Parish Priest thereof under the Code assumes the same status that all such Irremovable Parish Priests enjoy. The vacancy can be filled only by the process of the concursus, as obtains in all such instances. However—and this makes all the difference—the erection of these " National " churches into parishes, necessitating the territorial delimitation of their jurisdiction, and the appointment of their pastors as irremovable parish priests remove these churches from the category of "National" churches. They then become regularly established parishes.

A CONSTANT READER.

TRYING TO SOLVE THE "MOVIE" PROBLEM.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with much interest the recent articles on Censorship of Moving Pictures that appeared in THE ECCLESIASTICAL REVIEW. I have given the " Movie " problem much study, and through Federation have come in contact with the various Censorship Boards. I am a member of the Commission appointed by the Chicago City Council to study the question and to make recommendations for a rigid Censorship ordinance. My experience leads me to believe that the only way to solve the problem, as far as Catholics are concerned, is to have experienced Catholic gentlemen—priests and laymen—to censor all films before exhibiting the same to Catholic audiences.

Investigations disclose that from 22% to 40% of the films shown in moving picture theatres portray illicit love and adul-

tery; 20% murders and suicides; 10% drunkenness, and 27% theft, gambling, and robberies. A very small percentage of the pictures are entirely free from objectionable features. Even some of the films recommended by well-meaning public censorship boards would make a sensitive Catholic blush, should he see them presented in his parish hall.

It may be of interest to know that the undersigned has made arrangements with prominent film producers to review and censor their productions with the authority to "cut out" any objectionable scene and to rearrange productions so as to make them fit to be shown in Catholic halls and educational institutions. Hundreds of thousands of feet of films have already been reviewed by the undersigned and his associates—among them several clergymen—and as a result of several months of labor, a list of clean films is now available. In order to insure Catholic churches, schools and educational institutions that the films containing the proper eliminations are furnished them, a special "Clean Film Department" has been opened at 76 West Lake Street, Chicago, Ill., where all bookings for censored films are made.

We have the assurance of film producers that, if the demand for the service of the Clean Film Department grows, they will produce Catholic subjects and procure for our special use moving pictures of Catholic national and international events.

Among a few of the censored films now available are: "Quo Vadis"; "Julius Caesar"; "Spartacus"; "St. Paul and the Centurion"; "Your Obedient Servant"; "Salt of the Earth"; "The Little Chevalier"; "The Apple Tree Girl"; "The Princess' Necklace"; "Election of Pope Benedict XV"; "Christ Among Men"; "The Half Back"; "Holy Land"; "The Story the Keg Told"; "Hicks the Freshman"; "Cris and His Wonderful Lamp"; "Star-Spangled Banner"; "Life of the Saviour"; etc.

ANTHONY MATRE, K.S.G.

RECENS DISPUTATIO DE CONSUMMATIONE MATRIMONII.

Saepe nobis in scholis philosophiae ac theologiae primariis regula tradebatur, ut omnis institutio sive disceptatio de re aliqua incipere debet a rei ipsius definitione. Cujus regulae,

ut mihi videtur, auctores dissertationum in ECCL. REVIEW nuper in lucem editarum "De Consummatione Matrimonii" obliti fuerint.

Quid sibi vult "consummatio matrimonii"? Canon 1015, n. 1, novi Juris Codicis, nobis definit matrimonium ratum et consummatum esse, si inter conjuges locum habuerit conjugalis actus, ad quem natura sua ordinatur contractus matrimonialis et *quo conjuges fiunt una caro.*

Hac definitione dirimitur quaestio inter praelaudatos auctores, quorum unus disserit de causa, quae, natura sua ordinatur ad producendum effectum seu finem, de quo alter docte eloquitur, nempe actûs conjugalis et carnis effectae unius, scilicet procreationem prolis. Unde quidem per se sufficit, unio conjugalis, ad validitatem matrimonii, ceteris paribus.

TYRO.

THE COLLEGE PROFESSOR AND PARISH WORK.

To the Editor, THE ECCLESIASTICAL REVIEW.

It has been recognized from time immemorial that to get the best out of a man you must not allow him to scatter his energy in too many directions. Ovid has wisely said: "Pluribus intentus minor est ad singula sensus." In keeping with this principle the directors of our large business corporations will not permit the heads of departments or others holding responsible positions to engage in any line of work that would interfere with their giving their whole and undivided attention to the interests of the firm. This same principle must have inspired "Sacerdos" when pleading with our pastors that they should not demand any work of their school sisters besides their teaching.[1]

A similar plea may well be made in favor of our college professors. For in our colleges, too, the work of teaching is so arduous, and the preparation for the class-room and the correction of compositions and exercises take up so much of the precious little leisure of the average professor, that both the work of the college and the health of the teachers must suffer if the latter are compelled to engage in any tasks over

[1] THE ECCLESIASTICAL REVIEW, LVII, p. 27.

and above that of teaching. This fact has been recognized by the legislatures of several states. Pennsylvania and New York, for example, require of all colleges that a certain number of professors give their entire time to college work. That the same demand should be made upon all Catholic colleges is the judgment of our Catholic educational leaders. In fact, the Catholic Educational Association requires [2] for the standard college that it should have at least seven departments with seven professors giving their entire time to college work.

Conditions in many of our Catholic colleges are far from meeting this just requirement. True, there can be no objection to a professor's taking up work which is in harmony with his duties as a teacher and apt to stimulate or supplement his labors in the class-room—such as the delivery of an occasional lecture or the writing on his specialty for magazines and newspapers. But what is directly harmful to the professor's vocational duties is the undertaking of such routine work as is *foreign* to his duties in the class-room, and as will, on this account, divide his interest and weaken his energy. From experience the writer can testify that much harm comes in this direction from the professor's being permanently in charge of a parish. The cure of souls demands too much of his time; and the preparation of sermons, the administration of finances, and the necessary parish calls are only so many occasions for getting him away from his books and for cooling his academic interest. Whatever attraction books might originally have had for him, is too often lost amid the distractions of active parish work. Between his labors in the parish and the demands of the class-room there will not be leisure enough for him to recuperate properly either mentally or physically, because the privacy of his study must be exchanged too often for the rush and bustle of parish duties. Consequently, his heart is set less on books and more on the practical work of the priesthood; his leisure is given, nine cases out of ten, to parish interests instead of to college work; and whenever the demands of the parish and the college clash, the former win out, almost invariably, as being either more urgent or as offering, quite generally, the line of least resistance. Hence

[2] *The Catholic Educational Association Bulletin*, XV, No. 1, p. 137.

class periods will be dropped for reasons that are often flimsy enough; corrections of themes and exercises will be either omitted or made superficially; there will be little preparation for the class-room; and the professor, instead of increasing in knowledge and efficiency with the years, will deteriorate until his removal is a matter of justice to the institution.

Obviously, under this system the students suffer irreparable loss. With such professors they cannot acquire any enthusiasm for study, because their teachers, lacking all vital interest in their subjects, cannot impart what they themselves do not possess:

> For they must have the truth themselves,
> If they the truth would teach.

The knowledge that may be acquired under such unfavorable conditions will not assimilate properly, but is often discarded as soon as the pupils turn their backs upon the school. Without an intelligent love of books and study our college graduates are poorly equipped for leadership. Without a deep interest in knowledge for its own sake, no professional man will ever accomplish the best he is capable of; and the priest particularly is sorely handicapped in his solitary life if he has not been trained during his boyhood years to have an attraction for books and studious retirement.

It is a vital matter for our dioceses and religious orders that our preparatory seminaries be in the hands of men who themselves are fond of books and who have *leisure enough to cultivate this love.*[3] The latter point is of vast importance

[3] Some religious orders have positive legislation on this point. For instance, in the "Constitutiones" of one of our greatest orders the authorities of the Province are told to select for professors those religious that are "most distinguished for piety, scientific attainments, clearness of ideas, and the faculty of imparting knowledge, for love of study, and above all for integrity of life and moral conduct". The following rule laid down for the professors is especially pertinent here: "As a rule, they shall not go out to preach during the year; at home, they shall preach but seldom; and much less shall they anywhere undertake Lenten courses." This regulation is well in keeping with the following enactment for the religious contained in the new Code of Canon Law (Canon 589): "Studiorum tempore magistris et alumnis ne imponantur quae a studio eos avocent vel scholam quoquo modo impediant." But the principle underlying all these wise regulations is not new, for even in the early Middle Ages the Benedictines recognized that the welfare and growth of their Order depended on their schools: "Veterum coenobitarum frequens erat istud keleusma: Ex scholis omnis nostra salus, omnis felicitas, divitiae omnes ac ordinis splendor constansque stabilitas."—Ziegelbauer, *Hist. Ord. S. B.*, I. p. 652.

for efficient teaching. A young priest may be enthusiastic for some special study, and eager to teach it; yet he will soon lose this interest if he is not granted sufficient leisure to devote himself wholeheartedly to his special subject. Like every other subject, study and teaching must, to be successful, be pursued *con amore*, and this is manifestly impossible if too many demands are made on the teacher's leisure. Furthermore, every teacher needs a certain amount of freedom to recuperate from the drudgery that is inevitable in his calling. Sunday is as a rule the only day he has for himself. If then he is to be occupied on Saturday afternoon and evening in the confessional, and expected to say two Masses and perhaps preach regularly on Sunday mornings, as is the case in not a few places, he becomes unfitted to do his work as a teacher, since he necessarily lacks the buoyancy required in the class room.

If many, or even most, of the teachers engage in parish work, the whole institution may be demoralized in result. The writer knows of one such institution which makes quite some pretensions to academic standing. Yet the results do not warrant any such pretensions. As long as the examinations are conducted by members of the college staff, all goes smoothly. But when they go before examining boards other than those of their Alma Mater, the graduates of this college have, on different occasions, made a wretched showing. On one occasion the whole class of its philosophy graduates failed to pass the tests required by the diocesan board of examiners. At another time the whole class of law graduates, with the exception of one student, failed before the state board of examiners. "Felix qui potuit rerum cognoscere causas." The professors of the college, gradually losing the attraction for their class work, in time begin to consider it a burden, and accordingly prefer the diversion which permits them to go out for parish work. Residence at college for six consecutive days is the limit of their endurance, and thus Sunday sees them scattered in all directions engaged in occupations wholly estranged from the class-room. Conditions like these are responsible, at least in part, for the superficiality that is notorious in some of our Catholic colleges. And, indeed, with such teachers our students may learn to read around the classics, but the mastery of Latin and Greek is out of the question.

Though it is the student who suffers most under these conditions, yet the parishes that are entrusted to the college professors likewise incur many disadvantages from this system. Like the colleges, they also receive but a divided service, and even with the best of efforts the college professor must neglect, to some extent, his parishioners. Being away five or six days of every week, he cannot know the needs of his people; the sick cannot be visited often enough; and neither are the children instructed sufficiently. The writer has found truly deplorable conditions in parishes that were in charge of college professors. In many cases the professor was unfamiliar with the people's language, and it was lamentable to see hundreds of families falling away from the faith while they might have been saved by a priest who would have had the time and the opportunity to give them more than a Sunday Mass.

Now, the reader may perhaps agree with the writer regarding these conditions, but will likely object: "You know as well as I do that we have not priests enough in the diocese to attend all the parishes, especially the small missions, and how shall we, then, improve the situation?"

In answering this objection, which states a *real* difficulty, we must bear in mind that the proper education of our college students, the future leaders of our Catholic people, is undoubtedly a most important work and one that should have precedence of most other claims on the priest's time and service. Particularly in the case of training our future priests must all other considerations give way. As a matter of fact, there is in many localities no need of neglecting the parishes in the interest of efficiency in our colleges and preparatory seminaries. On the contrary, a suitable division of work will insure more efficiency both for the pastors and the professors. The problem could generally be solved by dividing the parish work and the college work so that the different priests could confine themselves to one kind of work, and thus some of the priests would teach exclusively while the others attended to the missions. In other places the bishop might be induced, if the matter were placed before him, to apportion the missions among the neighboring parish clergy instead of forcing them upon the teaching staff of a college. Many a pastor, especially if he has an assistant, might well attend a mission or two on

alternate Sundays. It is shortsighted, indeed, for a college to insist on retaining the parishes for the sake of the revenue accruing from them. The few hundred dollars thus obtained annually are gotten at too high a cost: what is gained in dollars is lost in efficient teaching; and this is hardly wise when it is a matter of educating the prospective leaders of our Catholic laity and of training the future officers and generals of Christ's army.

The difficulty at the bottom of the whole problem is the dearth of priests. And this difficulty will not be remedied until we priests, individually and collectively, take a more active interest in the work of fostering vocations to the priesthood. Some priests seem to take a strange attitude in this matter. The writer once heard a good sermon preached to a large congregation on the subject of priestly vocations. But, unfortunately, the effect was largely nullified by the disparaging remarks on the same subject which the local pastor thought fit to make publicly after the sermon.

X. Y. Z.

WAR CHAPLAINS AND OTHERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

It was with a feeling of relief that I read the June number of the REVIEW. I looked in vain for additional strictures on the *Chaplains Corps*. Now that the country is sufficiently appraised of the depravity of the Chaplains and the need we are in of making a retreat before being allowed to don again the sombre black of civil life, I hope that this letter will not be considered impertinent. I am sure that those of our brethren in the priesthood who for the past couple of years enjoyed the luxury of the warm hearth and the downy couch, while we, *awol* from holiness, were shivering in tents, stables, boxcars and other places hardly fit for human habitation, much less for sacerdotal piety, will not take it amiss if a Chaplain makes a little remark on things which he noticed.

"There's always a reason" is an advertising caption that expresses a philosophic truth. Whenever, here or abroad, I moved to a place where the number of Catholics was strikingly less than might be expected in proportion to the popu-

lation, or where fervor and piety were woefully lacking, I found the reason invariably the same. Like an evil genius, it was ensconced in the local rectory.

It has been my persistent experience that the parish mirrors the pastor. Where he is a narrow-minded, uncultured—would it be too strong to say uncouth—personage, the Church always suffers. No doubt mine is not an isolated case, where the local potentate was, not only sadly lacking in the courtesies that might reasonably be expected to obtain among us priests, but even went further and positively refused in an emergency to supply the essentials for the Holy Sacrifice that I happened to run short of. Like the "moping owl" in Shelley, men of that calibre resent any aumonial intrusion into their haunts of quiescence—better styled parochial sloth. "Water never rises higher than its source." And one Chaplain found that the people in such localities seldom outstrip their pastor. Perhaps if men of the above type did not exist to scandalize us, we, poor Chaplains, would not require so long a retreat to recover from the shock to our priestly ideal. Happily not all pastors treated us thus.

Possibly some of the guilty ones may read this and wake up. If the Editor thinks that they are hopeless, he will not hurt my feelings by throwing this letter into the waste-paper basket.

A CHAPLAIN.

NEW LIGHT ON PALESTRINA.

Innumerable are the memoirs of Palestrina, the "Prince of Music", yet, after the labors of Baini, Baumker, Brenet, Cometti, Cascioli, Eitner, Haberl, Ritter, Spitta, Wagner, Zacconi, and others, many gaps have to be filled up, notably the years 1525-1544. All previous writers are fain to follow Baini and Haberl, and hence many legends have accreted concerning the early years and training of this wonderful church-music composer. Let me quote but one paragraph from the notice of Palestrina in the latest *History of Music*, by Sir Charles V. Stanford and Mr. Cecil Forsyth:[1] "Giovanni Pierluigi Sante was, in the manner of those times, called 'da Palestrina', after his birthplace. The date of his birth is not

[1] New York: The Macmillan Co. 1916.

quite certain. If it was not 1526, it was probably either 1514 or 1515. From Goudimel he had absorbed in his boyhood the Flemish traditions in their greatest severity and complexity." Here it is sufficient to state that Sante Pierluigi—not Pierluigi Sante—the father of the composer, had a numerous family, of which number Giovanni was destined to be the most famous. His birth did not take place in 1515 or 1516, but in 1525; and he was never taught by Goudimel,[2] for the simple reason that Goudimel was never in Rome, as has been amply proved by the late distinguished French musicologist, Michel Brenet.[3]

In short, up to the present (January, 1919) the earliest known date that could be relied on with any certainty as to the early career of Palestrina is a document of 28 October, 1544, in which the composer, in exchange for the revenues of a canonry of the chapter of St. Agapetus at Palestrina, undertook to act as organist and choirmaster. This document was published by Haberl as far back as 1879, and for forty years the impenetrable gloom veiling the earlier career of Pierluigi defied all searchlight. At last, owing to the zeal and insistent research of the Very Rev. Canon Professor Raffaele Casimiri, the accomplished Maestro di Cappella of the Patriarchal Arch-Basilica of St. John Lateran, Rome, the veil which had obscured the boyhood and training of Palestrina has been lifted, and we are definitely in possession of documentary evidence that sets at rest the oft-surmised question as to the identity of the master of Pierluigi. Through the great courtesy of this distinguished Maestro, who has printed the result of his researches in the archives of St. Mary Major and the Lateran in a booklet entitled *Giovanni Pierluigi da Palestrina: Nuovi Documenti Biografici*,[4] I am enabled to present to the readers of THE ECCLESIASTICAL REVIEW a résumé of the new facts brought to light by Canon Casimiri.

The earliest document in which the name of Palestrina occurs is a notarial act of 25 October, 1537, in which a certain sum (100 scudi) is paid to Giacomo Coppola, Chaplain and

[2] The Goudimel legend is repeated in the *Illustrated History of Music* by Tapper and Goetschius. New York: Scribner Press. 1915.

[3] *Palestrina.* Par M. Brenet. Paris. 1908.

[4] Roma: Edizione del Psalterium, 1918.

Precentor of the Basilica of St. Mary Major, for the board and education of "the six boys of the choir," namely, Bernardino Pacifici, *Giovanni da Palestrina*, Amico de St. Paul, Luca de St. Paul, Bernard, and Camillo. Here then for the first time appears the name of the future Maestro as a boy chorister of St. Mary Major, in the year 1537. It is safe to assume that Giannetto was then twelve years of age, or in his twelfth year, and thus his birth may be placed as occurring in the year 1525 —a probability accentuated by the fact that at his death in February, 1594, he was described as of the age of 68. Indeed, it is not unlikely that his birthday was the feast of St. John the Baptist, and that he was called after the great Precursor, a surmise that would fix the exact date as 24 June, 1525.

The story told by Pitoni of the young Palestrina being discovered by the Maestro of St. Mary Major "singing about the streets in Rome" is more or less apocryphal, but it is not at all unlikely that the Maestro "discovered" the youthful genius among the six boy choristers under his care.

From the documents unearthed by Canon Casimiri it appears that Rubino was Maestro di Cappella in the Church of St. Mary Major from 1538 to 1539, and his successor was a certain Robert, who was appointed Maestro on 24 April, 1539. At length, in 1540, Firminio Le Bel, a priest of the Diocese of Noyon [Noviomensis], in France, appears as Maestro di Cappella of St. Mary Major, and, on 6 December, 1540, he was given a Canonry in the said Basilica. Three days later, on 9 December, Le Bel signs a notarial act as "Chapel Master of St. Mary Major", and in this way he stands revealed as the music master of Palestrina.

Thus, in reply to the long-disputed question as to who was the teacher of Palestrina, we are at last enabled to point to a French composer, Firminio Le Bel, who afterward became a Pontifical Chanter (4 September, 1561),[5] and was a jubilarian in 1565.[6] Haberl only knew that the name of Palestrina's teacher ended with the two letters "el", and other writers assumed variously that the name was Mel, or Goudimel, while Haberl labored to prove the identity of Reydumel, that is, Leo Rey-

[5] The date given by Celani, "4 December, 1861", is an error.

[6] *Diario Sistino* del 1565.

dumel, who had been a pontifical Chanter from 1512. Other guesses at the cryptic name were Roussel (Rossello) and Cimel (Cimello). As has been seen, the name of Goudimel was long believed as that of the teacher of Palestrina, but M. Brenet (Mademoiselle Marie Bobillier) disposed of this fable in a brilliant monograph on *Claude Goudimel* [Besançon, 1898], though favoring the theory that Tommaso Cimello was the individual so long sought.

No doubt after this really important discovery of Canon Casimiri, musicologists will set to work to edit the compositions of Firminio Le Bel, several of which are extant in the libraries of the Lateran and the Sistine. But let me continue the result of the researches of Maestro Casimiri after the year 1540.

Palestrina acted as organist and choirmaster of the Cathedral of Palestrina from 28 October, 1544, till his return to Rome in 1550. Meantime he married Lucrezia de Goris, daughter of Francesco de Goris and Santa his wife, on 7 November, 1547. In September, 1550, he was appointed Maestro di Cappella of the Julian Chapel in the Basilica of St. Peter's, Rome, by Pope Julius III, who had been Cardinal Bishop of Palestrina and had recognized the outstanding musical powers of the young choirmaster in the cathedral of his native place.

One can imagine the feelings of Pierluigi on returning to Rome, where he had been as a choir boy from 1537 to 1544, and where now he was Maestro of St. Peter's. Toward the close of the year 1554, he dedicated a Book of five Masses, for four and five voices, to his benefactor, Pope Julius III, who, as a new mark of favor, named him, *motu proprio*, as a Pontifical Chanter, on 13 January, 1555.

His patron died on 23 March, 1555, and although Pope Paul IV, by a *motu proprio* of 30 July, 1555, annulled the constitutions of the Julian Chapel in St. Peter's, necessitating the removal of three musicians, Leonard Barré, Domenico Ferrabosco, and Pierluigi da Palestrina, yet, two months later, he was given the important post of Maestro di Cappella of St. John Lateran on 25 September (Baini gives the date as 10 October).

Quite an interesting fact discovered by Canon Casimiri is that, in October, 1555, Pierluigi's fellow-chorister (from 1537

to 1542), Bernardino Pacifici, generally known as Bernardino *tenore*, was appointed instructor of the choir boys in the Lateran Church. At the close of the year 1542, when his voice had "broken" and he had blossomed forth as a tenor, Bernardino was given a place as tenor in St. John Lateran, where he remained till July 1546.

Still another new document—due to Canon Casimiri—is a Capitular Decree of the Lateran Canons, dated 3 August, 1560, by which certain changes were ordered in the management of the choir and the *schola cantorum*, consequent on the impending departure of Palestrina,[7] who was appointed Maestro di Cappella at St. Mary Major on 1 March, 1567.

All previous biographers state unhesitatingly that Palestrina was Maestro at St. Mary Major from 1 March, 1567 to 31 March, 1571, but Canon Casimiri has discovered new documents that go to prove that his successor, Giovanni Maria Nanino, took up office in August, 1567, at which date Palestrina had entered the service of Cardinal Ippolito d'Este, remaining with that powerful prince of the Church till 31 March, 1571. An interesting notarial act is signed by Palestrina on 20 January, 1565, as follows: "Jo. Petro Aloysio *alias* Giannetto da Praenestina magistro cappelle". Moreover, Pierluigi conducted the Holy Week services in the Lateran Basilica for the year 1567 as is evident from the MS. *Introit. et Exit. Capp.* anno 1567, fol. 30, in which payment is recorded to that illustrious Maestro, dated 12 April, 1567. The previous statements of biographers as to Nanino having succeeded as Maestro in April, 1571, are thus shown to be erroneous, because Casimiri has discovered payment items made to that Maestro in 1568 and 1569, and hence it is safe to conclude that Nanino entered on his duties at St. Mary Major in August, 1567—a new fact in the biographical career of that learned contrapuntist.

As is well known, on the death of Giovanni Animuccia, on 31 March, 1571, Palestrina immediately returned to the Julian Chapel of St. Peter's, Rome, as Maestro (1 April), and renewed his old relations with St. Philip Neri at the Oratory.

[7] The famous *Missa Papae Marcelli* (composed *circa* 1562-3) was first performed in the Sistine Chapel on 19 June, 1565.

The details of Palestrina's biography from 1571 till his death have been well told by Haberl and Brenet, but it is no harm to mention that the picturesque description of his last illness (just as the account of the origin of the *Missa Papae Marcelli*), as told by Baini, is "greatly exaggerated"; in fact, as M. Brenet puts it, "the details to be found in Baini's book are merely the product of his imagination". What is certain is that Palestrina died on the feast of the Purification of the Blessed Virgin Mary (2 February), 1594, in the early morning, having been fortified by all the rites of the Catholic Church, and attended by his friend and confessor, St. Philip Neri.

By way of Appendix, Canon Casimiri prints the Eulogy on Palestrina, written by Melchior Major, now in the Library of the Sistine Chapel. This Latin Eulogy was printed for the first time by Haberl, in 1888, but the transcript contains many errors, and hence it is satisfactory to have the corrected version. The two concluding paragraphs are worth recording:

Cum igitur hec omnia Musicae munera nemo his temporibus melius PRENESTINO nostro prestiterit, jure optimo Musicae parentem, ut Homerum poeticae possumus nominare.

Moritur mense Februarii die Purificationis beatae Mariae Virginis Anno virginei partus 1594. Sedente Clemente PP. VIII. Fuit sepultus in dicta Basilica maxima cum pompa funerali et magna cantorum comitanti caterva et qui vidit hec scripsit Melchior Major. vixit annis LXVIII.

Ut re mi fa sol la ascendunt, sic pervia coelos transcendit volitans nomen ad astra tuum, O Prenestine.

W. H. GRATTAN FLOOD.

Enniscorthy, Ireland.

SPONSORS AT CONFIRMATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Would the meeting of Archbishops and Bishops please consider the advisability of requesting the Holy See to modify or change the Canon of the new Code which demands that every candidate for the Sacrament of Confirmation must have an individual sponsor? (Can. 794.)

Those who are familiar with conditions and recognized customs in the United States know that it is practically impossible

for us to carry out this law with any kind of consistency or uniformity. In the populous dioceses of the East, the Middle States, and the Northwest our Bishops administer Confirmation to thousands nearly every Sunday. The candidates are gathered by hundreds in the different churches or sanctuaries. To have from three to five hundred confirmands with an equal number of sponsors would in many cases crowd them together so as to make reverence or devotion, not to say good order, very difficult if not impossible. It would in many cases mean that the faithful, who come on such occasions to the church because they hold the visit of their Bishop, whom they but rarely see, of great importance, are to be excluded from participation in the service. In the country districts, especially during winter, that would cause many and serious inconveniences.

Furthermore there are in the United States hundreds of institutions, such as orphanages, reformatories, asylums, mission centres, in which large numbers of inmates, converts, and others, call for the administration of the Sacrament of Confirmation. In these institutions, with their large number of friendless children and strangers, it is practically impossible to secure separate sponsors—unless it be done perfunctorily and with no sense of responsibility—among the available resident Catholics. Here the religious who for the most part preside over the institutions in question, seek to secure, as far as possible, the continued practice of the faith after they have well instructed the wards under their care.

The case is quite different in Baptism, where an individual sponsor is not only needed to protect the child during its infant period from ignorance or neglect of religious instruction, but where the assistance of an individual sponsor can easily be supplied, because Baptism is never administered to such large numbers, nor by a bishop who can reach his people only at long intervals.

Our conditions are not at all those of Italy and the older Catholic countries, where, if large numbers are confirmed periodically, it is done in spacious churches which have no pews, and in places where Catholics who can act as sponsors abound.

It may be answered that the difficulty to which I have referred would be avoided if the Bishops were to go often to

confirm. That is not practicable or possible. Our Bishops are obliged to confirm Sunday after Sunday, often on week-days, the thousands of youth and converts in our growing congregations. They have often long distances to travel, and the people are not prepared at all times to assemble when the bishop is free to come to them. Our Bishops often lack too the help of a traditional and well organized corps of chancery officials, such as render the work of a European bishop one more of responsibility and dignity than of personal application to the active duties which fall to our Ordinaries, who, though in title canonical overseers, are in fact more frequently missionaries of the most laborious type.

Considering these and kindred difficulties of which the European canonist has rarely an adequate conception, yet which are very real, we earnestly solicit modification or exemption of the Canon in question. For if the law is allowed to stand, it is sure to be broken continually under plea of necessity or inapplicability. That procedure can serve only to weaken respect for legislation and the authority that makes it, without considering whether we can observe it or not.

It is true there is a limiting clause in the Canon—"nisi aliud justa de causa ministro videatur". But the "minister" is the bishop, and he cannot be consulted in most of the cases I have in mind; and some of our Bishops have insisted on a sponsor for each confirmand because the Canon says so, to the worriment of superiors and pastors who find it next to impossible to comply with the demand except by angariating any person, often otherwise unfitted and devoid of serious religious motive, to act as sponsor. If the Canon simply stated that each confirmand should have a sponsor, without insisting that there must be a separate sponsor for each, this danger would be avoided.

AUXILIARIUS.

PRIESTS AND DANCING PARTIES.

Qu. Will you kindly answer the following questions:

1. Does the prohibition regarding dances extend to institutions under the supervision of religious, such as orphanages, hospitals, etc., when these institutions arrange entertainments, bazaars, lawn parties, etc., for the benefit of their upkeep?

2. May the different committees or societies or sodalities which have booths for these institutions or for a church benefit at such entertainment, permit dances in connexion with the event in order to swell the proceeds?

3. May a pastor receive for church uses, funds which he knows to be the result of dances under the auspices of said societies, especially when he knows of the arrangement in advance, though he is not directly connected with such amusements?

Resp. Dancing in itself is not an illicit amusement, though it has its dangers for the individual. Certain dances, or methods connected with them, which plainly violate decency and modesty, are forbidden by the moral law, and whatever tends to these practices is to be prevented like all other moral wrong in the flock, by the prudent foresight of the pastor charged with the care of souls.

Since it is not always possible for the priest personally to determine the actual line at which decorum is overstepped, or to anticipate possible acts calculated to scandalize sensitive consciences, his presence at such amusements may easily start criticism and scandal without his being responsible for or even capable of censuring it in the individual. For this reason the ecclesiastical authorities forbid priests to *promote* or *be present* at such diversions. (S. C. Consist., 10 Dec. 1917.) To refuse, however, to permit these dances or to regard the proceeds of dancing parties organized for charitable purposes as "tainted money" which a priest may not accept, would be to pronounce the dancing under the circumstances as immoral, which is not true. Those who, as Catholics, promote the parties are obliged to safeguard their enterprise as far as possible from becoming a source of sin or scandal. And priests as well as other religious instructors are bound to present this obligation to their charges.

THE IMPEDIMENT OF "DISPARITAS CULTUS."

Qu. 1. From Canon 1099 (new Code) it appears that the Matrimonial Court must consider all marriages of non-Catholics, whether baptized or not, whether between a baptized and a non-baptized (formerly considered invalid on account of "disparitas cultus") person, as valid.

Does the wording of this canon admit of any other interpretation?

2. Has this Canon a retroactive force, in the sense that, no matter whether such marrages were contracted before or after the promulgation of the new Code, they are now to be regarded as valid?

3. Can the Pauline Privilege be appealed to in case of a marriage between a non-baptized and a baptized non-Catholic, if the "pars infidelis" is converted and baptized, and the other party refuses to live, etc.?

4. As conditions are, it is more than probable that baptism conferred by a Protestant minister is null and void, either because of the want of proper intention or of defect in the application of the form and matter. In such cases, where after due investigation the baptism of both parties, or of one of them, appears to have been invalid, and they lead an utterly irreligious life, could the "casus Apostolicus" be applied to the converted party? The Code says: "In re dubia privilegium fidei gaudet favore juris" (Can. 1127).

Resp. 1. The reference to Canon 1099 as indicating that marriages between non-Catholics, whether baptized or not, are not invalid on the score of "disparitas cultus," appears irrelevant, since that Canon deals with the question of clandestinity. The law regulating the impediment of disparity of worship is contained in Canon 1070. According to this Canon those marriages are void which are contracted between a non-baptized person and a person baptized in the Catholic Church or converted thereto from heresy or schism. The obvious conclusion from this section of the Code is that if a non-baptized party marries since Pentecost of 1918 a party who was baptized outside the Catholic Church and who never subsequently entered the Church, such union is not included within the purview of the law. Conformably with Canon 18, viz. that laws are to be understood according to their proper signification as shown by the text and context, there can hardly be any other interpretation.

2. That the present law is not retroactive is evident from Canon 10. But, to make assurance doubly sure, the Commission for the authentic interpretation of the Code gave the following pertinent resolution: The Code does not exercise retroactive force upon engagements or impediments: engagements and marriages are regulated by the law operating at the time when they were or will be entered into, etc.[1] Consequently, marriages con-

[1] 2-3 June, 1918, IV, 6; A. A. S., X, p. 346.

tracted prior to Pentecost of 1918, even by a non-baptized person and a person baptized outside the Catholic Church, without a dispensation from the impediment of disparity of worship, are still invalid unless duly revalidated, as appears from another resolution of the above mentioned Commission: What is to be said of marriages which are invalid by reason of impediments that have been abrogated by the Code? Did such marriages become valid by the promulgation of the Code, or do they still need a dispensation, sanation, etc. after said promulgation? "Negative ad primam partem, affirmative ad secundam." [2] Such marriages, then, are to be revalidated in conformity with Canons 1133, 1134. A renewal of matrimonial consent; as we view it, marital relations with the intention of thereby renewing matrimonial consent,[3] would suffice, since such are not obliged to observe the forma matrimonii. (Can. 1099, § 2.) As against this resolution a writer in the *Pastoral Blatt* in its June issue (p. 92) states that the new legislation on disparity of worship has retroactive force, i. e. marriages between baptized Protestants and unbaptized persons contracted previous to Pentecost 1918 have been declared valid by the Church. No reference to any decision, however, is given. Is it possible that a *sanatio in radice* has been allowed for certain localities? At all events in face of the resolution no. 6 of the Commission, one cannot agree with the writer in the *Pastoral Blatt* when he maintains that the new law has retroactive force.

3. We know of no author who permits the application in the case. In fact, authors in the past stated that there is room for the Privilege only if both partners married when still unbaptized, v. g. Gasparri (n. 1331), De Smet-Dobell (n. 192), Wernz (IV. n. 702), Putzer (n. 127. a). St. Paul seems to be sufficiently clear in I. Cor. 7: 15: "If the *unbeliever* depart". The new Code also seems to take it as a matter of course. Thus according to Canons 1121, 1122, 1123, the convert must interpellate the non-baptized partner; Canon 1124, the convert may not use the Privilege if the *infidel*, etc. Again Canon 1120, § 1, defining the cases in which the Privilege is applicable,

[2] Ibid., 7.

[3] This renewal consists in a fresh act of the will relative to the marriage which was invalid. Can. 1134.

says: "Legitimum matrimonium inter *non baptizatos*," etc.

4. As we understand the case, both parties had been baptized outside the Church and were married after Pentecost, 1918. Neither joined the Church previous to marriage. Therefore, the marriage was valid, no matter what the presumption against the validity of the baptism. In such a pass, it would appear that the converted partner cannot avail himself of the Privilege so long as the baptism of the unconverted partner remains doubtful. Once, however, this baptism as also his own former baptism are conclusively shown to have been invalid, we think the privilege can be invoked by virtue of the same principle which allows a converted partner to remarry even after cohabitation with the unbaptized partner who at first lives peaceably, but later on refuses to continue such peaceable cohabitation. If our contention is correct, the principle enunciated in Canon 1127 is applicable merely in cases in which doubts exist concerning the validity of marriage contracted previous to the baptism of the converted partner, v. g. by reason of conditions contrary to the essence of the contract —and also when doubts exist concerning the fulfilment of the necessary conditions required by the "Casus Apostoli" after conversion, v. g. dispensing from the interpellationes in certain cases (Cfr. Gasparri n. 21), Wernz (IV. n. 702, not. 66), De Smet-Dobell (n. 196).

THE "MISSA PRO POPULO" IN SMALL MISSIONS.

Qu. I read the article in the May publication entitled "They are Parishes and their Pastors are Parish Priests", and after doing so I made up my mnd to write to you concerning my case.

The Right Rev. Bishop gave me my appointment in the following words in writing: "I hereby appoint you chaplain to the ——— Sisters at ———, and administrator to the missions at ———," etc.

As chaplain of the Sisters I receive free board and lodging, and from M—— I get $30.00 and at G—— $25.00 per month. The question arising from this is: Must I read the Masses *pro Populo?* What is the mind of the Church in this regard? Are missionaries with their troubles and expenses in these days of high prices expected to forfeit little extras on account of having pastoral charge of a bunch of stray sheep? Besides this, the usual *stolaria* from baptisms, marriages, requiems, funerals, and the like, are quite rare in mission-

ary countries having a healthy climate where nobody wants to die and young people are very apt to flock into more populated districts. These are considerations that came to my mind when I read the article mentioned above. However, having still quite a bit of conscience left, I consider the matter serious, as it is a matter of restitution, I think, in case of non-observance, and I would be much pleased if your Reverence could possibly give me a solution of the difficulty.

Resp. According to the new Canon Law the Church takes the old position which obliges a priest devoted to the cure of souls to set aside professional considerations of income or comfort. His time and service belong to the people to whom he is sent. This means that, if his subjects live within a definite territory of which he is given charge, he is obliged by the terms of his charge to add to the ministry of their spiritual wants the obligation of saying Mass for them on certain days, without accepting a stipend beyond that which his living affords. In the present case the bishop secures the priest (to whom he assigns the definite charge of the localities M— and G—) a living at the Convent in return for such services as the community may require. His other time is to be devoted to the missions. It is the charge of St. Paul to St. Timothy (I. 6: 8) "Habentes autem alimenta et quibus tegamur, his contenti simus." Later on, Timothy may get another bishopric.

Criticisms and Notes.

ST. THOMAS AQUINAS AND MEDIEVAL PHILOSOPHY. By D. J. Kennedy, O.P. The Encyclopedia Press, Inc.: New York. 1919. Pp. 131.

THE POWER OF DANTE. By C. H. Grandgent, L.H.D., Corresponding Member of the Accademia Della Crusca, Professor of Romance Languages in Harvard University. Marshall Jones Company: Boston. 1918. Pp. 248.

Aside from the historic and extrinsic connexion between St. Thomas and Dante, there is a sufficiently close intrinsic relation to justify the coupling of these books under a single general survey. No one can hope to understand the *Divina Commedia* without having some acquaintance with the *Summa Theologica*. The philosophy of St. Thomas is the tissue from which Dante wove the speculative fabric of his immortal poem. Now the student who would understand that philosophy should consider it in its genesis and in its historic setting and relations. He will thus see how it came to shape the mind of Alighieri. It is an introduction of this kind that is contained in the first of the two works above.

The author sketches the beginnings of Scholasticism, noting especially the profoundly formative influence of St. Anselm (1034-1109). Next he indicates how in the hands of Abelard (1079-1142) it was diverted from the service of truth and faith to that of subtle sophistry and rationalism. The empirical elements of Scholasticism he shows to have been developed and fortified by the two greatest scientists of the thirteenth century, Albertus Magnus and Roger Bacon. When St. Thomas was sent, in 1245, to lecture on Theology at the Paris University, he found the teaching in the schools a medley of rationalism, Averröism, and pantheism. His first great task was to take the Aristotelian philosophy which had been perverted to the service of those errors, purify it of the poison and convert it to the defence of faith and a reasonable, but not a rationalistic, theology. His next task—not less but greater—was to synthesize philosophy and the *sacra doctrina* into a consistent system. How he accomplished this twofold task is made clear in the work before us. The synthesis of reason and faith constructed by the Angelic Doctor is embodied in the *Summa*. Fr. Kennedy provides a very lucid analysis of this unique construction and illustrates his exposition with schematic diagrams in Latin and English. He also appends a bibliography serviceable for students who desire to pursue the subject further. His work is, therefore, as was suggested above, an historical introduction to the study of St.

Thomas. His aim is to be practical rather than speculative, clear rather than profound. In this he has attained a high degree of success. Perhaps a sober critic would notice here and there an exaggerated statement, as, for instance, when we read that the "*Summa* embraces all that can be known of *God*, of *man* and of *their mutual relations*" (p. 99; author's italics). Similar estimates occur on pages 89, 95, 101. These, of course, are hyperboles which may be easily pardoned to a writer who has the honor of belonging to a religious family that counts the Angelic Doctor as its singular glory.

Pass we now from the prince of philosophers and divines to the profoundest of seers and the most exalted of the tuneful throng. The works of no philosopher, unless it be those of Aristotle, have so frequently been made the text of commentary as those of Aquinas; especially has this been the case with the *Summa Theologica*. The commentaries, the excerpts, and the adaptations of this monumental production would fill a library. Side by side with the *Summa* must be placed the *Divina Commedia*—or rather in this respect before it, since the immortal trilogy of Dante, being a poem, makes a wider appeal than the Sum of Theology, the latter being relatively technical and more exclusive.

Wherein consists the power of Dante, the magical attraction which has made the great Florentine the most studied author of the past six centuries? An answer, incomplete, it is true, but withal correct, and on the whole satisfying, is given by Professor Grandgent in the volume mentioned above. To discover the secret of Dante's power we must know and evaluate the ideals that dominated his mind and soul, the traits of his personality, the methods and marks of his craftsmanship. It is the author's aim in the present work to study these features and to bring out the hidden sources of the power of Dante. This he accomplished in a series of eight lectures which were originally delivered at the Lowell Institute in 1917.

From the title of the lectures the reader may glean the scope of the work. They are Faith, Morality, Temperament, Experience, Vision, Conception, Workmanship, Diction. Under these headings Dante's leading ideals and traits are grouped and illustrated by extracts from his various works, particularly of course from the *Commedia*, many of the passages being happily rendered into English metre closely imitating the Italian. The book may be classed, therefore, with works introductory to the study of Dante. As such it will prove serviceable and stimulating, especially to students who are capable of assimilating the author's deliberateness and his spirit of reverence. For Dante, he warns us, "must be read in the medieval way—slowly (if possible aloud), intently, ponderingly, repeatedly. Whosoever

tries to speed through him as one rushes through the season's best seller, gets nothing or next to nothing" (p. 6). The superficiality begotten by habits of hastily skimming ephemeral literature, the author recognizes as vitiating the religious attitude of the present age. "Faith is not a constant, vital force in the lives," he says, "of very many, even of those who profess religious belief." The study of Dante should prove to be not only a steadying force but an encouragement and a help toward faith. In Dante men see "a great intelligence, admired for centuries, an absolutely authentic and undoubted genius, whose faith in the revealed word of God is unwavering, to whom the doctrines of his Church are even more real than the events and the people of this mortal world which he knew so well. Such an example is encouraging to one who longs for faith, yet has been checked by the suspicion that faith dwells with babes and simpletons alone." "No one," continues our author, "need fear shame at doing what a Dante did, or bowing to what a Dante revered, or worshipping as a Dante prayed. Even to him who cannot believe, the spectacle of such a staunch believer is reassuring, especially if that believer be a man of evidently superior intellectual power. As to the reader who is already devout, he finds in Dante a fellow and a champion after his own heart, a comrade who corroborates his credence before his own eyes and justifies it in the eyes of others. Both to the religious and to the superficially irreligious our poet offers, then, the comfort of a stalwart faith." The writer proceeds to set forth the nature and the subject matter of Dante's faith as they are revealed in that wonderful examination to which the poet is subjected by St. Peter in the *Paradiso* (Can. 24). Whatever be the author's own religious convictions, he certainly has depicted this sublime scene in a way that indicates an understanding and an appreciation that with Dante as with St. Paul—

> Fede è sustanzia di cose sperate
> Ed argomento delle non parventi.

CONVENT LIFE, THE MEANING OF A RELIGIOUS VOCATION. By Martin J. Scott, S.J. P. J. Kenedy & Sons: New York. 1919. Pp. 316.

With this volume Father Scott completes a trilogy of religious truth, the several members of which spring from a radical principle that gives a certain unity to the trinity. The initial number was *God and Myself*. In it the essential claims of the Creator on the reasonable creature, together with certain truths involved therein, were explained and vindicated. *The Hand of God* was the second portion. There a full and more explicit declaration was made of addi-

tional truths and facts included in or entailed by man's relationship to God. *Convent Life* now perfects the trilogy. With it are given the fruitage of what is rooted, stemmed, and branched in the foregoing portions — the surrender of one's earthly possessions and the sacrifice of oneself being an entailment, even if not a moral obligation, of one's convictions regarding the ultimate meaning of life. "Non autem omnes capiunt hoc verbum, sed tantum illi quibus datum est."

In this land of ours at the present moment there are one hundred thousand women who have drawn that conclusion and are living it out with loyal devotedness in the convent life. Every year, thousands more make the great renouncement. Many of them reared in affluence are leaving home, kindred, and wealth to consecrate themselves irrevocably to the service of God and "the poor, sick, and ignorant". What is it that prompts to this exchange of wealth for poverty, of pleasure for self-denial, of liberty for submission to cloistral law and discipline? What is the character, what are the occupations of the convent life? To questions like these all educated Catholics hold more or less of the answer. To non-Catholics the whole thing is a mystery, if not a matter for pity, contempt, or ridicule. Father Scott furnishes the true and the full solution. And he presents it in a manner and a style that must carry conviction while compelling admiration. This he does by setting forth, simply and lucidly, who it is that enter the convent; why and how they enter, and what they do when there; what their manner of life and employment; what the influence of the Sisterhoods, especially in the fields of social service, of education, and in the work of uplifting the unfortunate and reclaiming the wayward.

Various classes of readers will profit by the book. He, and she, the average Catholic, will get from it a deeper and a broader knowledge of the religious life; deeper, as the reader comes to see more closely the ideals and the motives that energize in the daily lives of Christ's chosen ones; broader, as one recognizes the range and the varied nature of the work accomplished by the many different Sisterhoods. Perhaps the reader's soul will be quickened with warmer feelings of joy and pride as he learns from these pages of the manifold ministries of the Red Cross Sisterhoods, the heroic deeds of the Angels of the Battlefield, during the recent war—heroisms that have challenged the admiration of the world and have wrung even from the Church's enemies glowing tributes of praise and gratitude; while his consciousness of the extent and the value of the educational work performed by the teaching Sisterhoods will be enlarged as he reads again the testimonials paid thereto even by non-Catholic authorities. Moreover, he will, perhaps for the first time, learn from the book that

there are in this country of ours over one hundred associations of religious women who are vowed to spiritual and corporal works of mercy, and that there is scarcely an ill to which flesh is heir that has not some band of consecrated virgins devoted to its healing.

Another class of readers to whom the book will come as a help and guide are the young maidens whom the Holy Spirit is beckoning toward the convent. It will put before them in letters of light the intimate nature of the religious state. Convent life, they will learn, is not a romance, the stage nun and the novel notwithstanding. Service and sacrifice are the standard. "Looked at from a distance," says Father Scott, "the Sister is very romantic. But there is not much romance in rising at dawn and working hard, unseen of others mostly, and then the same thing over again the next day, the next week, the next year, and so on to the end. Very little romance that. But it is done for Jesus Christ. That transforms it, that really makes it romance for the soul that loves. Without personal love for Jesus Christ, the convent life would be prison. With the love of Jesus in the heart, it is paradise" (p. 75). Not every one in the convent is a saint. This is a truism. "And yet there are more saints within convent walls than in the same space anywhere else on earth. Although all may not be saints, it is not the fault of the convent nor the order. The Religious Life is a state of perfection. It supplies abundantly all that tends to holiness. But sanctity is a personal matter. Neither monastery nor cowl makes the monk, but the life of imitation of Jesus Christ."

Religious themselves, however familiar they may be with convent life, will not fail to be benefited by the book. It will serve to quicken in them the sense of their obligations and responsibilities, and to deepen their gratitude for the ineffable privileges and the unmerited dignity that have come to them with the religious vocation.

Lastly, but not leastly, non-Catholics will be especially helped by the volume. Many of this class have some knowledge, more or less vague and beclouded with strange prejudices and misunderstandings, regarding our Sisters. Their eyes will be opened and the darkness dispelled by the light of truth reflected from these chapters. Next to placing the volume in the hands of a young maiden who feels a drawing toward the convent, a priest could make no better disposition of the comely volume than by giving, not lending, it to a non-Catholic man or woman.

It may be noted in conclusion that, while Father Scott has written chiefly of the Sisterhoods, nearly all that he says applies to and is intended also for our religious Brotherhoods. If there is in the whole world a class of mortals who should challenge our admiration and reverence, and who need and deserve all possible encouragement, it is

those bands of men who consecrate their lives to the service of the suffering and the ignorant. That women should thus devote themselves is intelligible in the light of their God-given nature and temperament. That *men* should so pledge themselves is a more palpable sign of a divine intervention. "Digitus Dei est hic." The existence of religious Brotherhoods in her pale should be put down as a fifth mark of the True Church!

LA DIVOZIONE AL S. CUORE DI GESU. La sua Dottrina e la sua Storia. J. V. Bainvel, Professore di Teologia all'Istituto Cattolico di Parigi. Milano: Societa editrice "Vita e Pensiero". 1919. Pp. 564.

MARGHERITA MARIA ALACOQUE, la Mistica Sposa del Sacro Cuore di Gesu. Di Emelia Henrion. Con Prefazione di Fr. Agostino Gemelli, O.F.M. (Vol. I della collezione Profili di Santi.) Societa editrice "Vita e Pensiero", Milano. 1919. Pp. 320.

DA PARAY-LE-MONIAL A LOUBLANDE. Storia e Dottrina del Regno del S. Cuore sulle Nazioni. Sac. Dottore Adriano Bernareggi, Professore nel Seminario Arcivescovile di Milano. Milano: Societa editrice "Vita e Pensiero". 1919. Pp. 223.

Aside of the marks of deep national hostility to the Church and its apostolic representative there appears in Italy a wholesome and ardently zealous revival of devotion and attachment to the faith of Christ. A literary propaganda in support of this renewal has long been active in Milan, with its splendid traditions of ecclesiastical reform since the Council of Trent and the labors of St. Charles and of Frederigo Borromeo. With the end of the war and the opportunities for active zeal in the field of reconstruction a publishing society, organized under the name of *Vita e Pensiero*, proposes to issue without prospect of financial gain such literary productions as will commend themselves to the thoughtful mind of Italians by the excellence of their belletristic and critical value, while fostering the spirit of piety and devotion for which Italy was once famous as the motherland and heir of apostolic traditions. And the publishers have given expression to the high aim of their undertaking by beginning it under the auspices of the Sacred Heart of Jesus. The three books at the head of this appreciation are the first fruits and indications of their enterprise.

Dr. Bainvel's work is not new, but it is a classic which had not been so far accessible in Italian. The translation is from the fifth Paris edition. France, the cradle of the devotion to the Sacred

Heart, seems to have been especially elected by God to illustrate and perpetuate the mystery of Divine Love through chosen souls whose wonderful history draws the attention of the devout and begets conviction and fervor in the lukewarm and the sceptic. The author of *La Divozione al S. Cuore di Gesu* satisfies both reason and faith as to the source, the nature, and the special merits of devotion to the Sacred Heart of Jesus. Fr. Bainvel traces the origin of the manifestations of the Divine Counsel which gave definite form to the devotion through the writings of Blessed Margaret Mary Alacoque. One by one he examines in the light of critical history the claims to Divine revelation, the apparitions upon which the devout Visitandine nun rested her mission since 1688, and the adoption of that mission by the Society of Jesus. A further step in the development of the devotion is the examination of the practices which it inspired, and its relation to other devotions approved by the Church, such as that of the Passion, that of the Blessed Virgin, the Souls in Purgatory, etc.

The question of the Twelfth Promise—that of final perseverance—gives no difficulty to Dr. Bainvel, who, adhering to the plain text of the letter containing it, sees in it simply the equivalent of a special grace of repentance at the hour of death, as a reward for the acts of devotion performed during the nine First Fridays. For the rest, the author's treatment of the theological basis of the devotion is exhaustive and in complete harmony with the dogmatic traditions of the Catholic Church.

The second part of the work deals with the history of the devotion in its symbolic expression, beginning with St. Bonaventure, St. Matilda, St. Gertrude, and on through the thirteenth and following centuries as it is gradually transformed into an ascetical, social, and public cult which appeals to the leaders of Christian reform as a practical means of renewal in the spirit of Jesus Christ. Then follows the apostolate of the devotion through Blessed Margaret Mary, giving it a new significance in the Church's liturgical life, and developing until it becomes the chief centre of appeal to the piety of the faithful of every class and condition in our day.

Whilst Père Bainvel draws for his readers the historic likeness of the Blessed Visitandine to whom we owe chiefly the interpretation of the worship of the Sacred Heart in our day, Emilia Henrion in her sketch of the mystic spouse of the Sacred Heart presents to us the inner life of the holy nun whom God elected, educated, and equipped for the special commission of spreading the devotion throughout France and thence to Christendom. In four sections the author dwells upon the sacred calling to which Blessed Margaret Mary responded promptly, followed by the mystic espousals, the daily inti-

mate intercourse with the Divine Bridegroom, the testing of love, her mandate to go forth on her mission, and finally the assumption or apotheosis which united the spouse to her Heavenly Lover. This life of Blessed Margaret Mary is a spiritual woman's appreciation of the motives, the understandings of the inspirations, the divine enchantments which the soul enamored of Christ experiences, and we are unconsciously lifted into sympathetic relations with the friend of God who elects to dwell in the hearts of those who, pure or purified, surrender themselves to Him with an undivided affection. Dr. Gemelli characterizes the value of this profile study aptly when, in what is styled a preface to the book, he writes: "I have an innate, invincible antipathy for prefaces which propose to introduce or recommend authors to their readers, for it is doing a poor service to both." Hence of this author he will say nothing in praise, but states the fact that she answered a request to write this biography of one whom she has studied with absorbing love, with the simple desire of laying it at the feet of Christ, trusting that He will give to her words the sweetness and penetration which will win other hearts to the same love.

Dr. Bernareggi's volume, *Da Paray-le-Monial a Loublande*, completes the study of the influence of the devotion from what may be called the apologetic-historical side. He reviews the documents of the message of 1689 given to Blessed Margaret Mary, follows its fulfilment and repetition through Mother Maria of Jesus in 1816 at Poitiers, down to the last call in the young French maiden Clara Ferchand, who in 1917 appealed to the President of the French Republic to have the standard of the Sacred Heart raised over the armies of France in order to secure victory. Although President Poincaré refused the quest, Marshal Foch, in July, 1918, heeded the request of an humble priest, according to apparently well-authenticated reports, and placed his forces under the special protection of the Sacred Heart, with the result that the fortunes of war changed in his favor, and he was able to retake and occupy Lille, taken from the foe, on 17 October, the feast of Blessed Margaret Mary Alacoque. All this is described in a way that inspires confidence in the truth of the author's statements and beliefs.

The third chapter of the small volume is devoted to a survey of the influence of the devotion of the Sacred Heart on present conditions of society. It is from the right use of this signal means of grace that we draw an understanding of God's love for man. From it we derive the sole hope of combating the evils that afflict the nations. Restore Christ as King, let His love reign, and the rule will be lasting peace.

ISRAEL ET L'ANCIEN ORIENT. J. Vandervorst, S.T.D. Bruxelles, Librairie Albert Dewit. 1915. Pp. 425.

Belated for the American public by reason of the war, the above-named volume merits none the less to be brought to the attention of all interested in Biblical History. Completed just before the outbreak of the conflict, for the author's classes of the Belgian Seminary at Malines, the publication of the book met with great difficulties: "Une œuvre patriotique par l'apport de notre pierre, si modeste soit elle, à l'édifice intellectuel de notre glorieux pays". The preface, written by Cardinal Mercier, to whom the book is in part dedicated, gives no signs of the troublous days of its composition, July, 1915, and manifests only the calm solicitude of the great churchman for the advancement of learning and the profit of the faithful.

The work is a synthetic account of the history of Israel, illustrated with the light which historical and geographical science, new and old, throws on the subject from the time of the beginnings of the chosen people until the destruction of its national life under the Emperor Hadrian. The need of new efforts of this kind from time to time is caused by fresh discoveries, bearing on Biblical history and geography, which every year brings forth. The narratives of the Bible for the most part supply but few of the particular local circumstances in which the events have occurred. M. Vandervorst has been eminently successful in his endeavor to employ the results of scholarly research in illustrating the history of Israel at its points of contact with that of the peoples of the ancient Orient. To render the volume of practical service to the student without increasing its bulk beyond the ordinary, the author allows the Biblical writers to supply the geographical and historical setting wherever that is possible, while he fills out the omissions of the Scriptural narrative by a fuller reference to the facts brought to light by modern research. The results of recent investigations, based directly on primary sources of information, are for the most part scattered in learned reviews and volumes inaccessible to the ordinary student. The latter owes a debt of gratitude to M. Vandervorst in particular for having gathered into his volume the collection of data of Biblical interest, which otherwise might be out of reach. The author bases his conclusions on the works of the leading authorities, modern and ancient, concerning his subject and in doing so has drawn largely upon the writings of the professors of the *École Biblique* of Jerusalem, under whom he himself had studied. For the rest he gives us in the results of personal research much that is of value to students of the Bible. The volume is supplied with a copious appendix, containing translations of the most important inscriptions, chronological lists in accord with recent

revisions of Biblical science, a number of excellent illustrations of archeological monuments. A large folding map, which lays out clearly before the eyes of the reader the geographical situations of Israel in its contact with the Ancient East, completes the volume. The work may be recommended as an excellent manual for clerics and others interested in the study of Sacred Scripture.

E. J. B.

OUR OWN ST. RITA. A Life of the Saint of the Impossible. By the Rev. M. J. Corcoran, O.S.A. New York, Cincinnati, Chicago: Benziger Brothers. 1919. Pp. 187.

The remarkable popularity which the devotion to St. Rita of Cascia has enjoyed within the last two decades is to be credited largely to the missionary zeal of members of the Augustinian Order. When Pope Leo XIII opened the twentieth century by the solemn canonization of the Umbrian nun who had been almost forgotten since her Beatification by Urban VIII, nearly three hundred years before, he gave a new impulse to the devotion. The story of her heroic life offered a direct antidote to the modernistic disease of self-indulgence which was invading family life and in places even religious communities under the plea of essential comfort. Here was a saint who, like St. Jane Frances of Chantal, had exemplified in an eminent degree the virtues of the maiden, the married woman and mother, and the perfect religious. Her patient endurance of the brutalities of a selfish husband was a standing protest against the tendency of wives to seek freedom from their ill-mated yoke through divorce. Of the years of her widowhood she spent forty-one in the cloister, and died a martyr in her devotion to the Passion of Christ, at the age of seventy-six. Meanwhile she had filled her days in doing good, a model to her sisters in religion. When Fra Giacomo di Montebrandone by his preaching roused in her a desire for a closer imitation of her crucified Master, she received as an answer the thorn wound which for fifteen years brought her constantly nearer to a likeness of Jesus, her Spouse. In 1450 she made a pilgrimage to Rome to attend the Jubilee proclaimed by Nicholas V, and the memory of her sanctity was revived and promulgated at the last Jubilee in 1900, when the Sovereign Pontiff himself bore witness to the miracle of the sweet odor attesting her sanctity, and symbolized by a miracle of roses in her life. Since then she has become the "Saint of the Impossible" as well as the "Saint of the Commonplace" to thousands of the faithful in every land, but especially in Italy and in America.

Father Corcoran tells the story of her life with the childlike simplicity of one who is enamored of his heroine while others admire

her. He weaves into his narrative the images of his reading about Umbria, and reflections that evidence the devotion he bears to St. Augustine, the Father in religion whose rule and spirit the saint of Cascia observed in her own life. The book, without pretension to literary or critically historical merit, is a tribute of affection to the writer's Patroness, and as such it will be appreciated by the young reader who will learn to emulate the charity of S. Rita, "stamped", as Cardinal Parocchi writes, "on her memory so perfectly, written in her heart so clearly, and exemplified in her life so brightly, that, if it were possible that S. Augustine's Rule were lost, we should find it entirely and in its living beauty by a consideration of Rita's life."

RACIAL FACTORS IN DEMOCRACY. By Philip Ainsworth Means. Boston: Marshall Jones Company. 1918. Pp. 288.

What splendid panoramas, what magnificent "films" are here unrolled! The kingdoms of the world and the glory of them—nothing less! The "cultures" of all the nations stand forth in the long vista. The paleolithics and the neolithics of prehistoric times contribute the ruder and the more or less progressive stages. Anna and Turkestan; Babylon and Nineveh; Egypt, Crete, and the dreamy isles of the Ægean; the glory that was Greece, and the majesty that was Rome; venerable Etruria, hoary India, and mysterious China; Java, Cambodia, the Philippines, Japan, Korea, Hawaii—these are the chief of the many lands and peoples whose "cultures" and "civilizations" are summed up within the limits of the modest volume. That no wealth of detail is possible in so small a compass goes without saying. Only salient characteristics are of course delineated.

Why this vast and imposing synthesis? The world is to be made safe for democracy, and democracy must be made safe for the world. Democracy is not to be the rule of majorities, but the guidance by intelligent, just, urbane minorities, who by their virtues, intellectual and moral, shall know how, and by their strength of character shall be able, to lift up the masses of humanity and direct them to lofty and worthy ideals of social and civic life. The picture is alluring, inspiring. Mr. Means does not pretend to describe precisely how the splendid vision can be reduced to practice. His aim has been rather to point out some fundamental laws which in his judgment control the cultural advance of races and peoples and which must be obeyed if the world's future progress is to continue consistently and wholesomely. The age upon which we are now entering will differ, he thinks, from those which have gone before, in that "it will be an era of world growth and world civilization, not merely one of national

growth and national civilizations. If we are to have democracy within the state, we must, he says, to be consistent and true to our ideal, have democracy between states as well, likewise between races and between cultures. As each individual is to have the opportunity to develop the best qualities that are in him, so must races and cultures have the same opportunity. Only thus can a firm and united nation be created; only thus can a solid and permanent world civilization be built" (p. 6).

Obviously neither the idea nor the ideal is new. It is simply the restatement in less simple terms of the natural and the positively reiterated law: Thou shalt love thy fellow-man as thyself.

> What might be done if men were wise,
> What glorious deeds, my suffering brother,
> Would men unite in love and right
> And cease their scorn of one another.

This, however, is the second law, which is like unto the first: Thou shalt love the Lord thy God with thy whole soul, mind and strength. It is because individual and nation have ceased to obey the latter, the First Law, that they have cast aside the former, the Second Law. *Hinc odia, jurgia, bella.* All this is simplicity itself and sounds almost like cant to utter it.

Taking the book before us as a whole, while we can have only praise for the controlling ideas and the high ideal at which it aims, there are a goodly number of views and statements from which a Catholic student must strongly dissent. We can afford space here to mention but one or two of these. The first is found in the opening sentences of the second chapter, which run thus: "When Darwin first laid down the principles of the laws whereby man was evolved from the anthropoid apes, he established modern anthropological and ethnological science(!) For a long time the theories announced by Darwin and Wallace remained merely conjectures, though based on very sound logical grounds. It was not till the years 1891-94 that substantial proof of their correctness was forthcoming. At that time a Dutch army surgeon, Eugene Dubois, found in Java the remains of a being now known to science as the *Pithecanthropus erectus* or ape-man of Java. The site where the remains were found is on the bank of the Solo or Bengawan River near Trinil in central Java. For general purposes the race represented by these remains is called the Trinil race or the Pithecanthropidae." It would be hard to place a just estimate upon this astonishing congeries of errors, half-truths, fallacies, and nonsense. One is inclined to suppose that the author penned it under the play of his "subjective mind", while his objective intelligence was in abeyance or otherwise preoccupied. It is hard to suppose that Mr. Means really believed himself what is

printed in the extract above. And yet as one keeps on reading, seeking to gather up the golden nuggets of truth that lie scattered here and there over the pages, one comes across opinions only less crude than those just mentioned. The author recognizes that religion might have a place in the future uplift and sane democratization of humanity and he graciously admits that "Christianity is not the sole faith which is exalted by the presence of high ethical and spiritual qualities". (Is it not those qualities that are exalted by Christianity?) Moreover, he discerns that a very pronounced religious revival is undeniably taking place in the cantonments and trenches of the Allies. (The book was printed before the Armistice.) "But then this religious renaissance is just as undeniably unsectarian. It seeks pure, lofty, and ardent spirituality; it is a faith and an exaltation quite unencumbered by dogma and pragmatism, wholly free from the old rigidities of form and content. The holy flame now beginning to burn as yet touches only the soldiers, but presently, when they come home, all society will be vitalized by a new realization of beauties, rare, deep, and inward, but quite separate from those fleshly and earthly joys by which we all have set far too much store. This great hunger and thirst after intellectual and spiritual nourishment will need a varied fare to satisfy it. The non-sectarian religion of the returning soldiery will not be content to confine its musings entirely to Christian fields, if others can be found which yield flowers of prayer and religious experience as sweet or sweeter. Eclecticism and catholicity will mark the faith of the morrow. Christianity, like Buddhism, Confucianism, Brahmanism, and all other high faiths, will furnish its full quota of beauty and nobility to the composite and yet harmonious whole."

It will be unnecessary to comment upon this passage. Its presence here suffices to show that there are some things in the book with which a Christian is forced to disagree. We do fear that Mr. Means, while knowing a little about so many things of perhaps secondary importance, knows not enough about things of prime value.

Literary Chat.

Belgian Catholic leaders have been prompt in reviving their former literary activity, suspended for a time by the calamities of the war. *La Revue Générale* begins its fifty-first year with a new series in which a program of special, political, and religious reconstruction is inaugurated by a number of excellent articles surveying the relations of Belgium to America, France, and England. The first paper is by Brand Whitlock, who briefly emphasizes the generous spirit of cooperation by all classes of Americans in Belgium's need during the recent disasters of war. *France et la Guerre*

by Georges Goyau, *L'amitié Anglo-belge* by Sir Henry Newbolt, and *La Marine Britannique* by Gérard Fiennes show the valiant parts played by France and England in bringing about the victory that secured recognition of Belgian valor and fidelity.

Among the articles that deal with Belgium's domestic policy is one by De Wiart, Minister of State, on the unanimity of the Belgian Chamber, a considerable part of which deals plausibly with the questions of woman's suffrage for Belgium. Another paper of note is *Les Principes Catholiques et la Renaissance Belge* by M. Paul Halflants. In strange contrast to this generous appeal to Catholics to rouse themselves to energetic coöperation in sustaining the new life of their country are several poems by Adolphe Hardy. He speaks of "la haine en nos cœurs inconstants", and bids the elders perpetuate the memory of that hatred among their children:

"Dites, dites sans trève à nos fils, à nos filles,
Temoins vengeurs, combien l'ennemi fut cruel;
Et jetant l'anathème aux reitres d'Allemagne,
Nous répète qu'il faut les maudire à jamais."

That sounds much more like pagan or Jewish revenge than the peace which Christ bade us turn toward those who had done us wrong. (Bruxelles: Geomaere, éditeur.)

Bolshevism is but a new name for those manifestations of social unrest which Anarchism seeks to exploit. Socialism pretends to cure, but only Christian legislation and living can ameliorate or mitigate unhappy conditions in a community of mixed interests and convictions. But to attain this end it is necessary that the leaders of religious and social life understand the nature of the evil, its sources, and the application of Christian principles to its various manifestations. The Boston School of Political Economy announces a new volume on the subject from the Catholic point of view, by David Goldstein and Martha Moore Avery. It is likely to do justice to the important subject. The announced title is *Bolshevism: Its Cure.* We shall discuss the volume when it appears.

We have spoken in praise of Father Hugh Pope's book *The Catholic Student's "Aids" to the Study of the Bible.* The following endorsement which has recently come to the author from the Holy Father gives assurance of the wide and well-merited appreciation of the work done for the better understanding of the Bible by the learned English Dominican. The letter is dated 24 May, 1919, at which time Father Pope was delighting American audiences by his eloquent expositions.

"*Very Reverend Father:*

"The devoted and filial homage which you have exhibited in humbly presenting to this august See the two volumes you have recently published entitled *The Catholic Student's "Aids" to the Study of the Bible* has proved peculiarly acceptable and pleasing to the Roman Pontiff.

"The deep and varied knowledge of the Bible which you have been able to set forth with remarkable clearness, while at the same time condensing it in masterly fashion into a relatively small number of pages, the studious zeal wherewith you have sought to gather and set out in clear relief the mind of the Church on each question—all combine to make your work one of no small utility, and this especially for those who, whether laymen or ecclesiastics, desire to take up Biblical studies or, if they are already well versed in them, to have your conclusions ready at hand.

"The Holy Father, then, while rejoicing at the favorable reception which these volumes of 'Aids' have already met with at the hands of the educated public, warmly congratulates you on this most useful publication and bestows on it his heartfet blessing. Further, he sincerely hopes that your learned and most opportune work will find its place in people's libraries and will be studied and consulted by all those who desire to taste the Scriptures and learn, or at least recall to mind, how to meet the various difficulties that arise, how to interpret a passage, and how to grasp the historical or dogmatic import of each Book of the Bible.

"And I myself, to whom falls the pleasant task of communicating to you these kindly words of the Supreme Pontiff, most gladly sign myself with all expressions of esteem for yourself.

"Yours sincerely in Christ,

"P. CARD. GASPARRI."

Those who have read John Ayscough's *Gracechurch* will know what to expect from *Fernando*, which is the penultimate word from the same prolific pen, the latest being *Letters to his Mother*, from the war zone during 1914, 1915, and 1916. Like *Gracechurch, Fernando* is not so much a novel as a story. In fact, the latter book is in the main the autobiography of Monsignor Bickerstaffe-Drew, covering the writer's period of youth, somewhat as the former volume portrayed scenes and incidents of his childhood. Needless to say, the story is told with that charm and geniality, that delicate touch, and wealth of culture which one has learned to expect from John Ayscough. If these qualities are more obvious in *Gracechurch*, it may well be because the portraiture of childhood is naturally more winning than the picture of youth, when the facial lines have become set, the muscles knit, and the frame built taut. On the other hand, the note of maturity and virility that stands out in *Fernando* appeals in its own way as do the sweetness and gentle qualities of the characters that make up the people of *Gracechurch*. (P. J. Kenedy & Sons, New York.)

The Hills of Desire, Richard Aumerle Maher's latest novel, is a story of love and of rather unique experience in quest of health. Jimmie, a clever journalist, is rich in dreams of literary success, but poor of lung and money. His brave little wife Augusta supplies somewhat of the latter from her slender patrimony, and to build up Jimmie's wasting tissues the twain go a-gipsying. They purchase a wagon and a horse, mature in years and steady in "character", and having furnished the vehicle so as to make a dwelling on wheels they take to the road that leads through many an adventure to the Hills of Desire — the Adirondacks and health.

Whilst spending their first winter camping in the great woods, Augusta chances accidentally to learn of an incident of Jimmie's past history which she thinks obliges her to leave him. She finds her way back to New York and thence as an army nurse to France. Jimmie, his health regained, leaves the woods for Montreal, where he enlists in the Canadian infantry and goes to the front. Seriously wounded, he is sent to the hospital and is there accidentally discovered by Augusta, who nurses him back to health. Explanations follow and the curtain drops on prospects of a blissful future.

Such is the warp and woof of the story. Woven by the hand that gave us *The Heart of a Man* and *The Shepherd of the North*, we expect it to be human, vivid, *intime*. In this we are not disappointed. The principal characters are well drawn and sustained. Augusta stands out as a finely-made portrait of a devoted woman. Jimmie, though somewhat of a Bohemian, reveals a fundamentally good nature which, if not flawless on the surface, recovers itself in the end "as by fire". The narrative is in parts intense and, especially in the early chapters, gripping. On the other hand, the interest is not so uniformly maintained, the unity not so vital and organic, nor the humor so spontaneously natural as in the writer's previous work. We cannot but think that *The Heart of a Man* and *The Shepherd of the North* stand on a higher level. However, this is only saying that in the reviewer's judgment, which is anything but final and decisive, the *Hills of Desire* are not the Alps nor the Andes. (New York: The Macmillan Co.)

Sermons on Our Blessed Lady are not so numerous but that there should be a welcome for a recent volume bearing this title from the pen of Father Thomas Flynn, C.C. Conceiving Our Lady as a "House of Gold", the author brings under that idea the interior and the exterior perfections and unique privileges of Mary. The thirty-two sermons comprised in the collection are distributed in the order of Our Lady's feasts throughout the

year. They form a coronet of love and devotion for the Queen of Heaven, and furnish a rich abundance of thought and suggestion available for discourses on her festivals. (New York: Benziger Bros.)

Under the title *The Most Beloved Woman*, Father Garesché, S.J., has collected a number of papers on Our Lady's prerogatives and glories that originally appeared in the *Queen's Work* and the *Ave Maria*. The author's name is ample guarantee for the solidity and beauty of these tributes to the Mother of God. (New York: Benziger Bros.)

Doubtless many priests having to instruct converts feel the need of a succinct digest of the truths of faith—a summary which, while full enough to afford candidates a comprehensive and coherent grasp of the essentials, shall be so concise and precise as to place no undue burden on their intelligence and memory. Father Martindale, S.J., has prepared such an epitome, and it is issued in this country by P. J. Kenedy (New York). It comes in two forms: one a stoutly bound booklet (pp. 58), the other with detachable leaves. The latter arrangement facilitates the candidate's carrying about with him for private perusal a memorandum of the instruction which he has received. (*The Words of Life.*)

Our answer to the question, "May Mass be said without a server", in the July number, has raised a number of doubts which will be fully discussed in the September issue.

Those who love (and who does not?) the fairy tales of Ireland, with their mingled burthen of tears and smiles, will welcome a collection of them recently compiled and edited by Father Michael P. Mahon. Many readers will doubtless remember the stories as they ran in series through *The Pilot* during 1910 and 1911, under the title *Ancient Irish Paganism*, over the pen-name Gadelicus. The tales have been gathered from authoritative sources. While they are instructive as reflecting the character of what survives of the ancient Gaelic literature, they are at the same time pleasant and amusing, for, as the author happily confesses, "the temptation to treat these fairy tales in a lighter vein proved irresistible". The collection is becomingly issued by Thomas J. Flynn & Co. (Boston).

Several musical productions have recently been published by J. Fischer & Brother (New York) which deserve the attention of choirmasters and those of the clergy who concern themselves about the propriety—or impropriety—of the melodies and harmonies that float down to them from the organ gallery.

There is first of all *Cantica Sacra in Honorem SS. Sacramenti ac B.V.M.*, by Eduard Bottigliero. The music here befits the Church and the Holy Sacrifice. It is elevating and it conforms with the *Motu Proprio*. Happily, too, the selections are well within the limits of the average choir.

Select Chants, Vol. III, by Fred W. Goodrich, are admirable and in every respect worthy. The selections are dignified and appropriate; devotional and chant-like; and withal relatively simple and easy.

The same composer has likewise arranged *A Solemn Vespers* for four chorus, alternating with antiphons in unison. The alternate verses of the Psalms and the Magnificat are treated in a devotional and liturgical manner. Careful regard is paid to the text and adherence to the imitative or semi-polyphonic style.

We regret that we cannot accord a like measure of praise to the *Ave Maria*, which has been arranged for soprano or tenor, and with organ accompaniment, by L. A. Dobblestein. The style is too florid for the liturgical service, being adapted more to the salon than to the church. The ideal is musical rather than devotional. The music is not fitted to the text, but the text is mutilated to fit the music.

Sous la Rafale (André Schmitz; Paris, Bloud and Gay) is a war book of extraordinary power, though it contains nothing but a simple recital

of the author's experiences during his service in the army. But these experiences are thrilling and are described in a very realistic manner. Nothing more is needed to make a book interesting. Nowhere does the writer assume the pose of a hero. What he has done is what every Frenchman would do under the same circumstances. This attitude is refreshing and the only one that becomes the true hero, who is singularly opposed to being lionized. Examples of splendid loyalty and magnificent devotion occur on almost every page. A particularly fine and rare trait of the author is that he does justice also to the enemy.

Ceux qui saignent (Adolphe Retté; Paris, Bloud et Gay) is a tribute to the wounded. It is written with exquisite tenderness and profound human sympathy. It brings home to one the horrors of the war. There is little to relieve the gloom. The monotony of the harassing details is appalling. Against this dark background, the comforting influence of religion appears bright and luminous, and happily the author of these sad pages is imbued with profound religious and Christian sentiments which buoy up his spirits in the horrors that surround him. To read pages like these acts as a tonic to the mind and reconciles one to the minor misfortunes that befall us in life; for here misery and suffering take on gigantic and overwhelming proportions.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

CONVENT LIFE. The Meaning of a Religious Vocation. By Martin J. Scott, S.J., author of *God and Myself, The Hand of God.* P. J. Kenedy & Sons, New York. 1919. Pp. ix—316. Price, $1.50; $1.60 *postpaid.*

LIFE OF BLESSED MARY ALACOQUE. Religious of the Visitation at Paray-le-Monial (1647-1690). By Sister Mary Philip of the Bar Convent, York. Preface by the Right Reverend Bishop of Leeds. London: Sands & Co.; St. Louis: B. Herder Book Co. 1919. Pp. viii—247. Price, $1.80 *net.*

DA PARAY-LE-MONIAL A LOUBLANDE. Storia e Dottrina del Regno del S. Cuore sulle Nazione. Sac. Dottor Adriano Bernareggi, Professore nel Seminario Arcivescovile di Milano. Società Editrice *Vita e Pensiero,* Milano. 1919. Pp. 223. Prezzo, 2 *L.* 75.

LA DIVOZIONE AL S. CUORE DI GESÙ. La sua Dottrina e la sua Storia. J. V. Bainvel, Professore di Teologia all'Istituto Cattolico di Parigi. Società Editrice *Vita e Pensiero,* Milano. 1919. Pp. xix—564. Prezzo, 6 *L.*

MARGHERITA MARIA ALACOQUE. La Mistica Sposa del Sacro Cuore di Gesù. Di Emilia Henrion. Con Prefazione di fr. Agostino Gemelli, O.F.M. (Vol. 1 della collezione *Profili di Santi.*) Società Editrice *Vita e Pensiero,* Milano. 1919. Pp. viii—321. Prezzo, 3 *L.*

APPARITIONS D'UNE AME DU PURGATOIRE EN BRETAGNE. Par le Vicomte Hippolyte le Gouvello. Deuxième édition. Pierre Téqui, Paris. 1919. Pp. 50. Prix, 0 *fr.* 50.

LA VIE RELIGIEUSE. Choix de Discours et de Vêtures et de Professions. Recueillis et publiés par le chanoine Millot, Vicaire Général de Versailles. Pierre Téqui, Paris. 1919. Pp. 354. Prix, 3 *fr.* 50 (majoration temporaire: 30%).

VIE DE SAINTE ZITE. Patronne et modèle des personnes de service. Par Mgr. André Saint-Clair, Protonotaire Apostolique *ad instar,* Chanoine Titulaire d'Annecy. Pierre Téqui, Paris. 1919. Pp. xxviii—89. Prix, 1 *fr.*

LITURGICAL.

REQUIEM MASS AND BURIAL SERVICE. From the Missal and Ritual. By John J. Wynne, S.J. The Home Press, New York. 1915. Pp. 38. Price, $0.05, $0.15, $0.30 or $0.60, according to binding.

RITUALE PARVUM e Rituale Romano aliisque fontibus authenticis excerptum et ad usum Cleri Hibernici accommodatum. Cura Rev. J. B. O'Connell (Sacerd. Dioec. Dublin.). Dublini: apud Editores Jacobum Duffy & Soc. MCMXIX. Pp. viii—383. Price, 12/6 *net*.

CANTICA SACRA IN HONOREM SS. SACRAMENTI AC B. M. VIRGINIS. By Eduardo Bottigliero (Opus 112). T. T. B. (Fischer Edition, No. 4629.) J. Fischer & Brother, New York and Birmingham, England. 1919. Pp. 24. Price: Score, $0.60; voice parts, $0.40.

SELECT CHANTS. Vol. III. Appendix to *The Choir Manual*. Harmonized by Fred W. Goodrich. (Fischer Edition, No. 4589.) J. Fischer & Brother, New York and Birmingham, England. 1919. Pp. 26. Price, $0.60.

VESPERS OF THE BLESSED VIRGIN MARY. Complete with Antiphons. S. A. T. B. By Frederick W. Goodrich. (Fischer Edition, No. 4500.) J. Fischer & Brother, New York and Birmingham, England. 1918. Pp. 19. Price, $0.60.

LATIN FOR SISTERS. A Practical Guide to Breviary Latin for Sisterhoods who recite the Divine Office or the Little Office of the Blessed Virgin. By Abbot Vincent Huber, O.S.B., St. Bede Abbey, Peru, Illinois. Archabbey Press, Beatty, Pa. 1919. Pp. 142. Price, $0.50.

PHILOSOPHICAL.

THE POWER OF DANTE. By C. H. Grandgent, L.H.D., Corresponding Member of the Accademia della Crusca, Professor of Romance Languages in Harvard University. Marshall Jones Co., Boston. 1918. Pp. 248. Price, $2.00 *net*.

LETTERS TO TEACHERS. And Other Papers of the Hour. By Hartley Burr Alexander, Professor of Philosophy, University of Nebraska. Open Court Publishing Co., Chicago and London. 1919. Pp. 253.

THE CHURCH AND THE MINISTRY. By Charles Gore, D.D., Bishop of Oxford. New edition, revised by C. H. Turner, M.A. Longmans, Green & Co., London and New York. 1919. Pp. xxiv—390. Price, $6.00 *net*.

CHRIST OR BARABBAS? A Series of Lectures on Social Reconstruction. By the Rev. William P. O'Boyle. Published under the auspices of the Knights of Columbus of British Columbia. 1919. Pp. 31.

HISTORICAL.

MEMOIR OF KENELM HENRY DIGBY. By Bernard Holland, C.B. Longmans, Green & Co., London and New York. 1919. Pp. ix—251. Price, $5.00 *net*.

OBSERVATIONS IN THE ORIENT. The Account of a Journey to Catholic Mission Fields in Japan, Korea, Manchuria, China, Indo-China, and the Philippines. By the Very Rev. James A. Walsh, Superior of Maryknoll. Catholic Foreign Mission Society of America, Ossining, N. Y. 1919. Pp. xiii—323. Price, $2.00 *postpaid*.

JOHN AYSCOUGH'S LETTERS TO HIS MOTHER DURING 1914, 1915 AND 1916. Edited with an Introduction by Frank Bickerstaffe-Drew. P. J. Kenedy & Sons, New York. 1919. Pp. xvii—409. Price, $2.50; $2.60 *postpaid*.

THIRD ANNUAL REPORT OF SUPERINTENDENT OF SCHOOLS, ARCHDIOCESE OF SAN FRANCISCO, CALIFORNIA. 1917-1918. Pp. 138.

LOUIS VEUILLOT ET LES MAUVAIS MAITRES DES XVI^{E}, XVII^{E} ET XVIII^{E} SIÈCLES. Luther—Calvin—Rabelais—Molière—Voltaire—Rousseau—Les Encyclopédistes. Par G. Bontoux, Chanoine titulaire, Directeur au Grand Séminaire de Gap. Paris: Perrin & Cie. 1919. Pp. xliv—277. Prix, 4 *fr.* 50 (majoration comprise).

MISCELLANEOUS.

FERNANDO. By John Ayscough, author of *San Celestino, Gracechurch*, etc. P. J. Kenedy & Sons, New York. 1919. Pp. viii—307. Price, $1.60 (postage extra).

THE DAY OF GLORY. By Dorothy Canfield. Henry Holt & Co., New York. 1919. Pp. 149. Price, $1.00 *net.*

WHOSE NAME IS LEGION. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. 350. Price, $1.35 *net.*

PLANT PRODUCTION. Part I: Agronomy. Part II: Horticulture. By Ransome A. Moore, Professor of Agronomy, the University of Wisconsin, Madison, and Charles P. Halligan, B.S., Professor of Landscape Gardening, Michigan Agricultural College, East Lansing. Edited by Kirk Lester Hatch, B.S., Professor of Agricultural Education, the University of Wisconsin. American Book Co., New York, Cincinnati, Chicago, Boston and Atlanta. 1919. Pp. 428.

HAMILTON'S ESSENTIALS OF ARITHMETIC. By Samuel Hamilton, Ph.D., LL.D., Superintendent of Schools, Allegheny Co., Pa. First Book, pp. 370. Second Book, pp. 435. American Book Co., New York, Cincinnati, Chicago, Boston and Atlanta. 1919.

ESSENTIALS OF SPELLING. By Henry Carr Pearson, Principal of Horace Mann School, Teachers' College, Columbia University, and Henry Suzzallo, President of University of Washington, sometime Professor of the Philosophy of Education, Teachers' College, Columbia University. American Book Co., New York, Cincinnati, Chicago, Boston and Atlanta. 1919. Pp. xii—196.

NEW MODERN ILLUSTRATIVE BOOKKEEPING. Introductory Course. By Charles F. Rittenhouse, C.P.A., Professor of Accounting and Head of Accounting Department, College of Business Administration, Boston University. (*Williams* Rogers Series.) Script by Edward C. Mills. American Book Co., New York, Cincinnati, Chicago, Boston and Atlanta. 1918. Pp. 152.

ESSENTIALS OF EXPERT TYPEWRITING. A Short Course in Touch Typewriting. By Rose L. Fritz, Winner of Forty Official Typewriting Contests, and Edward H. Eldridge, Ph.D., Director of School of Secretarial Studies, Simmons College, Boston, author of *Eldridge's Shorthand Dictation Exercises* and *Eldridge's Business Speller*, assisted by Gertrude W. Craig, Assistant Professor of Secretarial Studies, Simmons College, Boston. American Book Co., New York, Cincinnati, Chicago, Boston and Atlanta. 1919. Pp. 96.

LES CLOCHES DE SAINT-BONIFACE. Revue Ecclésiastique et Historique. Comprenant douze pages, publiée le 1er et le 15 de chaque mois. *Les Cloches de Saint-Boniface*, Manitoba, Canada. 15 Juin, 1919—Vol. XVIII, No. 12. Abonnement: Canada, $1.00 par an. Etats-Unis, $1.25. Etranger, 7 *francs.*

RHYMES WITH REASONS. By the author of *Aunt Sarah and the War.* Burns & Oates, Ltd., London; P. J. Kenedy & Sons, New York. Pp. 27. Price, *postpaid*, $0.39 (1/1).

THE HILLS OF DESIRE. By Richard Aumerle Maher, author of *The Shepherd of the North, Gold must be Tried by Fire*, etc. The Macmillan Co., New York. 1919. Pp. 257. Price, $1.50.

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